

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV

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NEW SERIES
VOLUME XXV, No. 49

Dr. Theodore Whitfield has been called to Eastrop, La., but has not indicated his purpose.

Al Slater, an alumnus of the Georgia "Tech," declined a \$10,000 salary and goes as a missionary to Brazil on a \$600 salary.

The Convention Board will hold its annual meeting in Jackson beginning at 7:30 p. m. December 10th. The sessions are apt to continue till the twelfth.

Brother O. D. Davis, a Mississippian at Texarkana, Ark., is just getting back on his feet and ready for work after an operation and a protracted hospital experience.

Over thirty conversions are reported at Albuquerque, N. M., where A. D. Moss has been in a meeting, several of them strong men. He is now at Clayton in the same state.

The Water Valley church has called Rev. J. G. Lott and he will begin his work there the last of this month. Brother Lott is an alumnus of Mississippi College and of the Fort Worth Seminary.

Pastor C. T. Johnson closed a good meeting at Marks in which he had the assistance of Mr. and Mrs. Blankenship as singers. There were said to be forty-nine additions to the various churches, most of whom joined the Baptist Church.

Mrs. Annie Bland David, after three years in Africa, is spending a brief furlough in America. She is at present visiting relatives in Marion. She was born in Africa where her father and mother were missionaries, but educated in this country.

Brother C. E. Welch, who comes from Marfa, Texas, to Canton, closed out his work in the former pastorate with a great day. There were ten additions to the church, nine of them by baptism. Old timers say it was the greatest day in the history of the church. Another pastor has already been called and Brother Welch is now at Canton.

The Episcopal Church and certain Congregationalists have been making gestures as if they planned to get together. They threw kisses and bouquets at each other, and worked on what they called a concordat. But they never got anywhere and recently the Congregationalists called it off by a motion at the Congregationalist National Council. It is funny watching the young folks in a flirtation.

Pastor W. S. Landrum rejoices in what is probably the best meeting the D'Lo church has ever had. Dr. H. L. Martin of Irondale was the preacher and Brother A. S. Johnston of Mt. Olive led the singing. There were fifty added to the church, thirty-eight of them by baptism. The others by restoration and letter. The meeting lasted for ten days and was the beginning of services in their new building, which is a well equipped house for all departments of the work.

Thirty-seven classes for Bible study have been formed at the University of Mississippi under the auspices of the Y. M. C. A. Brother F. M. Purser, pastor at Oxford, meets every week with the leaders.

The Starkville meeting closed Sunday night. There were great crowds, sixty additions. Pastor J. D. Ray had with him Evangelist T. O. Reese. The new Sunday School building will be one of the best in the South.

Mr. P. S. Ethridge of Atlanta has given \$100,000 to Mercer University, three-fourths of the interest from which is to go to help young men secure an education, the other fourth for other work in the University.

The Commercial Appeal publishes the picture of Mr. T. J. Metts, who was elected sheriff of Lafayette County on an out and out anti-whiskey platform, and they do say that the women had a hand in electing him.

Worth a million dollars but serving a term in prison for fraud is the condition of Dr. Frederick A. Cook, who once told the world he had discovered the North Pole and was afterward convicted of fraud in oil deals.

During the fiscal year ending June 30, last, the U. S. Prohibition Bureau turned into the Treasury \$5,142,566, representing fines, taxes, penalties and forfeitures in connection with enforcement of the dry laws. This does not include fines assessed in state courts.

Brother H. L. Watts informs us that Winona First Church has called Rev. V. E. Boston of Marietta, Okla. The call was hearty and unanimous. Brother and sister Boston are natives of Tennessee and graduates from Louisville Seminary and Training School.

The Allies are now trying not only to find out Germany's ability to pay as shown in property and income in Germany, but they propose to extend their investigations to cover the deposits and investments of Germans in other countries. They are getting on a live trail there.

Brother W. M. Shelton tells of the ordination at Derma December 3rd of Brother L. J. Crumby, who at the age of 19 begins his ministry with full time work. He is said to be already a good minister. The ordaining council consisted of Brethren Joel Dorroh, E. T. Putnam and J. M. SSpikes.

Rev. J. H. Hooks resigned his work as pastor of the Baptist church at Lexington, last night, and will probably go to Belzoni. He leaves the church with 30 additions to the membership, plans perfected and blue prints in hand for remodeling the building and the people enthusiastic in spirit. And the most cordial relations existing between pastor and people.

W. B. Kenna, Walter Moore, H. L. Nichols, E. H. Shaddock, Dr. B. A. Shepherd compose the pulpit committee.

WHY REJOICE OVER LARGE COLLECTIONS?

R. B. Gunter, Sec'y.

First, because large collections enable the Board to pay its appropriations and to meet its obligations in Kingdom work.

Second, large collections enable the churches to carry on the work locally by building houses and by supporting their pastors.

Third, large collections make possible the teaching of the Bible in Sunday Schools, W. M. U.'s, B. Y. P. U.'s, Denominational Colleges within the State in which the money is raised.

In the fourth place, large collections enable the State Board to have a large part in Benevolent work, and Social Service, in Hospitals, Orphanages, and to assist aged ministers who now are unable to earn a livelihood.

In the fifth place, such collections make possible great Home and Foreign Mission work among all the nations of the earth. We are enabled to witness for Christ unto people of every clime when collections are large. The contribution of large sums enables the Boards to clear themselves of indebtedness.

In the sixth place, large collections are better evidences of consecration of life than even baptism is. John the Baptist was not satisfied with baptism alone. He demanded fruits as evidence of repentance rather than baptism. The young ruler was commanded to sell and to give. There is nothing which produces greater rejoicing than an outpouring of the spirit to such an extent that it produces large giving. There is nothing said of rejoicing among the Macedonians when they came into the church or when they were baptized, but there is rejoicing in connection with their giving. If the great host of people who are baptized into our churches today were all liberal givers, there would be rejoicing such as has not been seen in our age. If all gave regularly and liberally and cheerfully, we would believe more strongly in their profession; and after all a man's life is to be determined in a large measure by his attitude towards his possessions. If he makes mammon his God, his life will be ordered accordingly.

When we see large numbers resolve to give the Lord one-tenth of what comes into their hands, we are persuaded that there has been a change in their lives. A man is not likely to lead an ungodly life if he systematically, regularly and cheerfully contributes of his substance towards the advancement of the Kingdom of God.

BOARD MEETING

The State Convention Board meets December 10th at 7:30 P. M. in the Sunday School rooms of the First Baptist Church, Jackson, Mississippi.

Mr. D. King, Granite Trust Co., Quincy, Mass., offers \$100 in gold to the one who sends to him before January 1 a word which will best stigmatize and hold up to scorn the man who drinks liquor in violation of the law. Just one word, which will brand the man like slacker branded the disloyal man during the war.

SOUTHERN BAPTISTS' MOST VITAL MATTER

By L. R. Scarborough

The Conservation Commission recommended to the Southern Convention, the Southern Convention unanimously approved, the vigorous Southwide Stewardship and Budget Campaign to begin in 1923 and last until victory is assured. The Commission secured the best man in the South to lead this campaign. Dr. O. E. Bryan was counted a master in stewardship and budget and enlistment. His record in Kentucky and with the Home Board put universal confidence in him. He has rallied the South on this great matter as nobody has ever done. He has received universal co-operation from the state secretaries and their stewardship leaders and the laymen's movements. Most of the states seem to be going as vigorously as possible at this great and vital task of pressing the doctrine of stewardship on the consciences of our people and organizing the churches on systematic, proportionate and regular giving to all the causes outside of the local churches as well as the local causes. The first week in December is set for this matter and the churches everywhere are asked to make an every-member canvass and as far as possible enlist every member in weekly offering to all the denominational work. Progress has already been made in several states. I wish to urge with my whole soul every pastor and church and every organization in our churches to take up this matter in the most systematic, vigorous and determined way.

The Most Vital Matter.

Nothing could be more important than this. For the New Testament doctrine of stewardship to be understood, appreciated and applied, and for every church to go on the weekly or certainly the monthly basis of payment, and for all the money thus collected to be distributed monthly to all the causes would be a consummation of the most far-reaching results to the cause of Christ among Southern Baptists. Such an achievement would stabilize our work, would systematize our giving, would save many tens of thousands of money otherwise spent in interest, would relieve the nerve-wracking strain from all our forces, would put us on the New Testament basis and hence in greater favor with God, would put us in line with fulfillment of God's promise of an over-flowing bounty made through the prophet Malachi. It would greatly increase the contributions and put an element of certainty and stability and solidarity in all our work greatly desired. It would make happy the hearts of thousands of anxious pastors; it would help increase the support of the pastor and stabilize their ministry with the churches in a marvelous fashion. It would bring a wave of Southwide Baptist joy and contribute mightily to the psychology of triumph and the spirit of victory among our people.

Who Must Help?

Among the forces that contribute to victory in this matter and whose co-operation is the most vital and necessary must be placed the pastors of the churches. As in all other matters touching our church and denominational life, the pastor is the most vital and important individual. His leadership decides probably more than any one's else the way the churches go. Of course, next come the laymen—the deacons and the other laymen leaders in the churches. This great task cannot be accomplished without their support, co-operation and leadership. Probably the same can be said of the women in the churches. Certainly a vital factor is the young people. Their co-operation will go a long way. Of course, the state and associational leaders will have to give their full co-operation. In the main, they are doing it in a great fashion. If this group of church and Kingdom leaders will set their souls to this task it can be done and will be done. It will not be done in a day. Complete victory will not be this fall, nor probably next. We ought to work as fast as we can and as persistently as we can; but we must win. All the things we hold dear in

their permanent establishment and their far-reaching on-going depend on the matter about which I now speak. Every mission board and all their work, every school and all its needs and every department of our benevolent work, even in a large measure the churches themselves in their highest and best efficiency will depend upon the success of this proposed task.

If my words can in any way induce the reader to do his best for Christ's sake, for His cause's sake, for the churches' sake, for the ministry's sake, for the sake of a lost world, I should like to say that word. Let's push it during all December and then keep on during January and every month of 1924. If the pastors can offer to the next Southwide movement as much as 75 per cent of the churches of the South on the basis of New Testament Stewardship and all the causes budgeted, God alone can tell the triumphs of the future for our cause. My deepest prayer is that Southern Baptist strength now shall be concentrated on the winning of this victory.

"THE BIBLE IS INSPIRED; PROVES ITSELF"

By A. D. Muse, Evangelist

(Member Blue Mountain Evangelist)

The conversation was just drifting to religious lines when some one came for him. As he got in his car I said, "If you will come to my room, I'll give you the Bible and let you ask questions about anything that you may not understand; take all the time you want; discuss anything you want to."

"No, you will just give your opinion."

"No, I'll not have any opinion, I'll let the Bible have its own opinion."

"No, I am not interested in those things."

He was at church that night.

The next morning as I walked down the street he came to me, laid his hand on my shoulder and said, "I would like to come to your room this P. M."

"Come at three," I replied.

At three o'clock he stopped at my door. For three hours, until he had to go to work at seven, we talked. An honest skeptic was awakened.

His first question was: "How do you know that the Bible is inspired of God? I don't believe God can inspire me in the sense that the claim is made for the Bible."

"Do you believe there is a God?"

"Yes, I know there is a God."

"How do you know it?"

"I know it because he had to make this universe. Any fool knows there is a God."

"Now, is it any more difficult for God to direct the thought of the writers of this book than for Him to create these millions of planets and suns out yonder and direct their course?"

"No, I suppose not. But there are other systems of teaching which claim to be inspired. How do I know this is inspired and the others are not?"

"Suppose I predict a thing to take place at a certain time which took place at the time, place and in the manner I predicted, what would you think?"

"I would think it was an accident."

"But, suppose I predicted six hundred such events, what would you think?"

"I would think you were inspired of God."

"Then that is how I know this book to be God's inspired word."

"But, how do I know there are six hundred prophecies fulfilled?"

"I'll begin showing you prophecies—I'll sit here and read them to you, rather let you read until you are perfectly satisfied."

Isa. 7:14. "Behold a virgin shall conceive and bear a son, and shall call his name Emmanuel."

Math. 1:18. "Now the birth of Jesus Christ was on this wise: when as his mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Now all this was done; that it might be fulfilled which was spoken of the Lord by the prophet

saying: Behold a virgin shall be with child, and shall bring forth a son and she shall call his name Emmanuel, which being interpreted is God with us."

Again: Micah 5:2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

Math. 2:1-6. "And when he had gathered all the chief priests and scribes together, he demanded of them where Christ should be born, and they said unto him, in Bethlehem of Judaea for there it is written by the prophet, and thou Bethlehem in the land of Judah, art not the least among the princes of Juda: for out of thee shall come forth a Governor, etc."

Again: Hosea 11:1. "When Israel was a child, then I loved him, and called my son out of Egypt."

Math. 2:15. "And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called my son."

Again: Jer. 31:15. "Thus saith the Lord, a voice was heard in Ramah, lamentations and bitter weeping; Rachel weeping for her children refused to be comforted for her children, for they were not."

Math. 2:17-18. Upon the slaughter of the children by Herod: "There was fulfilled that which was spoken by Jeremy the prophet, saying, in Ramah was there a voice heard, lamentations, and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they were not."

Again: And as I said "again," he broke in, "Brother Muse, my doubts are all gone, you need not read further."

I said, "Let me read the history of Israel as step by step it was set forth in prophecy and centuries afterwards fulfilled."

"You may read it. But it is getting late and I believe that the Bible is God's word."

I said, "What then is the next question you want to ask?"

"I don't know what to ask. I don't know enough to ask anything. I know I am lost. I want to be saved."

"You are willing to let this book answer that?"

"Yes, sir."

"You are willing to be saved by the terms prescribed by this book, are you?"

"I certainly am."

I turned to John 6:47. "He that believeth on me hath everlasting life."

"But Brother Muse, how does that save me?"

"Well, why are you lost?"

"Because I am a sinner."

"Then your lost state is a penalty of your sins?"

I saw he was misty.

I turned to Ezek. 18:4. "The soul that sinneth it shall die."

Rev. 20:14. "Death and Hell (Hades) the invisible were cast into the lake of fire: this is the second death." "Now that is God's penalty. God's law would be powerless to protect society if there was not a penalty provided. You violate the infinite law of an infinite God, so sin is infinite in character, so an infinite punishment is required. Now there is the penalty—eternal separation from God. Now here is the alternative: Heb. 9:22. 'Without the shedding of blood there is no remission.' The penalty is death. The alternative is blood. Blood answers for an offered life. Heb. 9:12. 'By His own blood He entered once into the Holy place having obtained eternal redemption for us.' Math. 26:28. 'This is my blood of the New Testament which is shed for many for the remission of sins.'

"Do you see and intelligently understand that?"

"I certainly do."

"Do you accept Christ, His blood, His offered life as your condition of salvation, for freedom from the penalty, your surety at the judgment?"

"I certainly do accept Him now."

"Are you satisfied?"
 "But suppose I am."
 "Do you see Christ died to pay for your sins?"
 "I do."

"Do you want to go back to those wicked practices?"

"Never while I live."

John 14:15. "If ye love me keep my commandments."

I knew his family's denominational affiliation.

"Brother, are you willing to let this book settle your whole conduct in everything?"

"I am."

I said, "Turn to Romans 6:4." He read.

I said, "What is baptism?"

"Immersion."

"Let us pray," I said. Then my arms around his shoulders, his arms around my shoulders, we went down on our knees in a prayer of joyful thanksgiving.

He arose and went to his work. I went to church.

Next night he did not have to work. He was in the audience, peace, calm and happiness on his face. Doors of the church opened, down the aisle he came.

Prof. Hitt once said at Mississippi College, "The Bible and plane geometry are the only absolute sciences. You prove plane geometry by plane geometry. You prove the Bible by the Bible. The proof of the simplest proposition and the first proposition in plane geometry finds its proof only in plane geometry. The first question in the Bible, 'Is it inspired?' finds its proof only in the Bible. That is proven, the authority of the Bible is forever final on every question arising in it."

All scientific questions find their proof only in their own particular field. The scientist doesn't look back in zoology for proof in geology; nor botany for a proof in zoology; nor to chemistry for a proof in botany; nor to physics for a proof in chemistry. The Bible is its own proof. Not one claim established by itself has ever been disproven. It is absolute science.

Pickensburg, Miss.

SWEDISH BAPTISTS PUT US TO SHAME IN THEIR MISSIONARY ZEAL

When the few American messengers to the Baptist World Alliance, who reached Stockholm in advance last summer, were permitted to witness the setting apart of seven capable young men and women to foreign mission work by the Mission Society of the Swedish Baptist Union, they were surprised and thrilled to learn that although our Swedish brethren number only a few more than 90,000, and have come to their present strength and prestige through the severest persecution, they now have on the foreign fields 112 missionaries.

If Southern Baptists had as many missionaries on the field in proportion as the Swedish brethren have we would be maintaining 15,000 workers in other lands, instead of less than 550, which we have today.

Why this marked difference in ratio between the number of missionaries supported? It is due simply to the fact that our Swedish brethren are putting a proper emphasis upon the task of winning the world to Christ and are backing up their convictions with both their money and their sons and daughters.

Our own Foreign Mission Board and our Home Mission Board are not even able to give the workers they have the equipment they need in order to make their lives most effective, under the situation that prevails today. But if Southern Baptists are faithful stewards of God, sharing their resources of every character with him, we would put millions into missions of every character where we are putting thousands today, and would in truth and fact as well as in theory make a worthy contribution to the task of immediately bringing in the Kingdom of God.

WALKING IN THE FOOTSTEPS OF JESUS DURING HIS MINISTRY OF WITHDRAWALS

(Continued)

Jesus and the three disciples came down from the mountain and he finds the multitude questioning the other nine disciples. The occasion of the questioning was the failure of the other disciples to cast a dumb spirit out of a young man. Jesus expostulates with the other disciples and rebukes their lack of faith, which was the explanation of their failure. The demoniac is brought to Jesus at his request and the father describes the case to Jesus and expresses his faith in the power of Jesus to heal him. Jesus then casts the deaf and dumb spirit out of the man, and all the people present were amazed at the wonderful miracle. The nine asked Jesus privately why they could not cast the evil spirit out of the young man; he tells them that it was due to their lack of faith, which they could have secured through fasting and prayer. The experience of the nine disciples on that occasion has been repeated the lives of the people of God ever since, and the cause of their failure has been the same as that in the case of the nine.

Jesus again foretells his death and resurrection while he is sojourning in Galilee. He continues to abide in Galilee, teaching and preaching and healing the people. The multitudes who are following him are amazed at his mighty power manifested in healing the diseases of the people and in casting out the evil spirits. When Jesus foretells them of his own death and resurrection the disciples are very sorry, but they do not fully understand what he means by the statement. He passes on through Galilee to Capernaum. When they arrive at Capernaum the tax gatherers ask Peter whether Jesus pays the shekel tribute money, and he replies that he does. But Jesus showed Peter that he was not liable for the shekel, but that there may not be any occasion for the enemies to criticize him he directs Peter to take a hook and line and go to the sea and cast it in and bring up the first fish that bites and he would find a shekel in its mouth. Then he says for him to take it to the tax gatherer for himself and Peter. Jesus waves his right hand and by a miracle he provides the tribute money. This was an example of doing more than his duty for the sake of the cause, which should be the rule of every individual.

It was in Capernaum that some of the disciples had a dispute among themselves about who should be the greatest in the kingdom of heaven. Jesus knowing in himself that such a dispute had been going on among them, asks them about it, and they are all silent. But finally one of them asks, "Who is the greatest in the kingdom of Heaven?" Jesus replies that he who is the servant of all is the greatest. He sets a little child in their midst and says that unless they become like a little child in spirit they shall not be able to enter into the kingdom of heaven. Then he says that whosoever shall humble himself as a little child the same is the greatest in the kingdom of Heaven. In the same connection one of the disciples said that they had seen some one who was not with them casting out demons on the way in his name, and we forbade him because he was not with us. Jesus disapproves of their attitude and says that they should not reprove such, for he that is not against us is for us. Then Jesus declares that it is a fearful thing for any one to offend one of his disciples; it would be profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. He tells the disciples that they should be willing to part with anything and everything that may cause them to be offended in following him. He exhorts the disciples to live lives of purity and in peace so far as is possible with all men. He assures his disciple that they are always under the protection of the heavenly Father. The Father has shown his interest and love for them in the fact that he has sent his only begotten Son into the world to save

them. And he says that they may be further assured that He will not suffer any of them to perish.

Jesus continues his discourse in Capernaum and teaches them how they should deal with an offending fellow disciple. The offending disciple should first go and tell the offender his fault in private and endeavor to settle the matter in this way, without any others knowing anything about the trouble. If the offending brother fails in this private effort, then he should take one or more fellow disciples with him and make another effort to get the offender to see his fault and make proper reparation and become reconciled. Then if the offending brother should fail in the second effort, he should come before the church and tell the church about it, and if the offender will not hear the church and make the proper reparation and become reconciled, the church should consider him as a sinner and not as a brother in the church. In this the church has the authority to receive and exclude members, and of effectual and united prayer. The disciples of Jesus and the churches of Jesus should follow these teachings concerning offenses.

The Master continued his discourse to the disciples in Capernaum. He tells the disciples that the penitent offender should always be forgiven without limit. He emphasizes this teaching by giving them the parable of the unmerciful servant. There was a debtor who owed ten thousand talents and he went to his lord and requested forgiveness, and his lord forgave him every cent of it. But that same servant who had been forgiven goes to his fellow servant who owed him a hundred pence and says to him, "Pay me that thou owest me," and is unmerciful to him. When the lord of this unmerciful servant hears of this conduct of the servant whom he had forgiven, he delivers him over to the tormentors until he pays the last farthing. Jesus teaches by this parable that those who do not exercise the forgiving spirit need not expect the heavenly Father to forgive them. He teaches the same truth in the disciples' model prayer when he says: "And forgive us our debts, as we also have forgiven our debtors."

The feast of Tabernacles is near at hand and his brethren desire Jesus to go up to Jerusalem openly. But Jesus knows their unbelief and he refuses to gratify their vanity. So he remains a while longer in Galilee. But in a short time he does go up to the feast privately. He passes through Samaria and he stops at a Samaritan village and the people of the village refuse to receive him. James and John are anxious to call down fire from heaven to consume the village with its inhabitants. But Jesus rebukes them for exercising such a revengeful spirit. He emphasizes his rebuke by saying that he, the Son of Man, is come into the world to save people and not to destroy them. Then he teaches them some important lessons concerning true discipleship. He tells them that discipleship requires self-denial and that in discipleship he must be preferred before all things else and that those who would be his true disciples must not look back after they begin to follow him. He teaches here that the life of a disciple is not a bed of roses and that he need not expect an easy time of it.

Pastor E. L. Wesson rejoices that the cornerstone for the new church at Holly Springs has been laid. The sermon was preached by Dr. R. B. Gunter. A history of the church has been prepared by Mrs. C. L. Bates. Dr. I. B. Seale spoke for the deacons. There was also an address by Mr. L. G. Fant.

The church at Wiggins had a visit from Brother L. E. Lightsey, our missionary, and immediately put the Baptist Record in every home.

The church at Plover has been in the midst of a great revival in which Dr. W. E. Farr was the preacher. The church is said to have been crowded at many of the services.

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE LEAVEN OF THE PHARISEES.

Jesus bade the disciples beware of the leaven of the Pharisees, which is hypocrisy. The pictures of the Pharisees which are given us in the gospels have made them the synonym of hypocrisy and the object of scorn on the part of all honest people. It was the purpose of Jesus to tear the mask from their faces and reveal them to themselves and to others. His ministry was constantly opposed by them just as duplicity always opposes genuineness, and dishonesty hates sincerity.

And yet they were very religious people, the most religious people of their time. They were strenuous believers in the scriptures and were the stalwart champions of orthodoxy. They made great pretenses of devotion to all religious duties and ceremonies, and had encrusted their faith with a coat of traditions which to them were very sacred and binding. They could hold their own with any modern religionist who talks about "our church," and what our church believes and teaches.

The trouble with them was that they were insincere, hollow at heart, outwardly correct and inwardly corrupt. The worst form of sin in the world probably is lying and the worst sort of lying in the world is lying in the name of religion. A liar is wholly corrupt at heart and is harder to reform than a drunkard or a libertine. Nothing but the blood of Jesus and the infinite grace of God can ever touch or cleanse him. The worst form of lying is hypocrisy in religion, a religion that is a mere pretense, that is assumed and practiced for personal and commercial reasons. There was no sin on earth that so aroused the scorn of Jesus or so provoked his scathing denunciation.

It was this parading in a religious garb that called forth his rebuke in his early ministry, when in the sermon on the Mount he warned the disciples against giving to be seen of men, and praying to be seen of men, and fasting to be seen of men. This took away all its spiritual quality and religious values. There can be no question that then as now religion was a valuable asset to a man. Hence the danger of perverting it for personal or commercial ends. If one wished to be respected; if one wished to be held in esteem and honor; if one wished to exercise a subtle and wide influence, an easy way was to be conspicuously religious, for men know the value of religion and may not always be discerning as to its genuineness or fictitiousness. Indeed they do not like to suspect one's motives or the genuineness of his claims to being religious.

The evil of hypocrisy in religion is three-fold. It wholly destroys the character of the one guilty of it. It entirely misleads or disgusts those who are witnesses of it; and it endangers the genuine article of religion by causing people to lose faith in it. How could anything be more degraded and injurious?

But let no Christian imagine that hypocrisy is dead and buried in the tombs of the Pharisees. This merchantable use of religion was not con-

fined to the pre-Christian era, nor is it wholly outside of the body of present day Christians. The very words which Jesus used in warning the disciples is proof that it may still be with us and that its work is insidious and dangerous. That it is insidious, slipping into men before they are aware of its presence, is shown in the use of the word "leaven" which works quietly and unobserved. That it is a real danger is shown by the use of the danger sign, "Beware!"

Any Christian who is not conscious of the danger is a victim of carelessness. Hypocrisy makes its approach to every man. If he is not aware of the temptation, then it is getting in its work. If a man ever feels to congratulate himself on some Christian service well done, then he is approached by the temptation. He is accepting the approval of men rather than the favor of God. Our hope is in the effort to really say, "I am an unprofitable servant. I have done that which it was my duty to do." If we can measure up to the standard which Jesus set when he said, "He that seeketh not his own glory, but the glory of him that sent him, the same is true and there is no unrighteousness in him," then only are we safe.

How often is there a desire to get credit for a piety we do not possess, to be esteemed religious beyond our real character. The Annaniases and Saphiras are not all in the money line. There are other places where we are taken in the devil's snare of using religion to gain favor with men.

If a man uses religious phrases or makes religious pretensions when running for office he is immediately under suspicion. If he tries to further the interest of some institution by proclaiming the grade of its religion he may be on dangerous ground. Religion is a very necessary factor in the character of a man or an institution, but when it is made an instrument for advertising it borders upon a serious irreverence. The only safety for any of us is in the heart cry of the Psalmist, "Cleanse Thou me from secret faults," or in his appeal to God, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

THE CRITIC AT CHURCH

This is not a new kind of church attendant, for he was present back in the days when Jesus went into the synagogue, and some with evil purpose were watching him if they might find some fault or some accusation to bring against him. Indeed we might go further back than this to what is probably the oldest book in the Bible. In the book of Job we are told that when the sons of God came to present themselves before the Lord then came Satan also with them. The devil sometimes gets in his worst work in the churches.

But back to the New Testament incident. We are told that Jesus went again into the synagogue. This time there was a man present who had a withered hand. The Pharisees were watching him to see if he would heal the man on the Sabbath, that they might have some accusation to bring against him, possibly to get him in trouble with the rulers, but more probably that they might prejudice the minds of the people against him, with whom he was becoming popular.

It is a genuine tribute to Jesus that they looked for him to do something for this poor man. They knew that it was his habit to help anybody who was in trouble, and so they were looking for him to help this man with the withered hand. They showed their utter lack of sympathy with suffering not only by making no effort to help the poor fellow, but in opposing any one who would. It is a strange thing that people can become so scrupulous in standing for a doctrine, particularly a false doctrine, as to make them blind to the sufferings and needs of men, or even critical of those who are helping the needy.

But here they sat in the synagogue, bolt upright, their faces set, and their eyes skinned to see what would happen, and with their tongues cocked to go off the minute Jesus stretched forth

his hand to heal the man. Even so have you seen some body who came to church just to see what this preacher was going to do or say, that they might go away and set their tongues awagging to hinder the message or hurt the name of the messenger. Perhaps the critic is one of another denomination who is looking for boogers in the sermon or faults in the man. Perhaps he is one of a faction in the church who doesn't like the preacher. Perhaps he is just a natural born critic or cynic who finds his chief pleasure in giving others pain or tearing down what others build up. Maybe fault is found with the language, or the logic, or the structure of the sermon. Maybe the preacher doesn't stand with his feet at the right angle, or is awkward with his hands, or his clothes were not pressed with a sufficiently sharp edge on the trousers. Anything; so it is a defect and something to criticize.

Notice that, according to this account in Mark 3, this is not only a sorry and sinful attitude of mind, it is a way of hardening the heart of the critic. Notice that according to the Revised Version Jesus was grieved not at the "hardness" but at the "hardening" of their hearts. The hardening was in process. It was going on at the instant. Their critical faultfinding attitude was doing its work right then. He could see its shadow fall across their faces. It is a fearful, a dangerous, a ruinous habit to get into, this fault finding at church. The very word devil means one who finds fault and brings accusation against people.

Notice also the effect it had on Jesus himself. He took cognizance of it. He could not afford to pass it by unnoticed. It showed itself in him in two ways. First he was grieved at the hardening of their hearts. He was not angry at their criticism, but he was sorrowful because he saw the effect it was having on them. This is a good lesson for preachers to learn, a good attitude of mind for them when they see any thing wrong going on in church. It does no good personally to resent it; better be compassionate toward the critic.

The other effect it had in Jesus was that he boldly accepted the challenge which he saw written on their faces. If they are looking for something to criticize he gives them what they want. He takes the offensive and challenges them. He puts the maimed man in the midst. "Is it lawful to do good or to do harm? To save life or destroy it?" To answer this is to condemn themselves and honor him. So they are silent. Genuine love will always show the right way out, and it is the only thing that will. It will silence criticism and sometimes win the critic. If it doesn't, nothing else will.

HE BEAT THE DEVIL

This is a story out of a pastor's experience. He was a young man and pastor in one of the best towns in Tennessee. The people were well cultured and generally well to do. They had a beautiful new church and were well satisfied. But the pastor's heart yearned for an awakening among the people, and after praying over it, announced on Sunday morning that he would preach every night of the week.

On Sunday night he poured out his heart in a sermon in the hope of quickening the people into new life. But the devil was there and very busy. He came in with two beautiful young women attended by two young men. They five sat together and the two young women talked a blue streak through the entire service. So far as the preacher could see the conversation never slackened through song or prayer or sermon. He was strongly tempted to rebuke them, but he knew that was a difficult thing to do in the right spirit and with any good result. So he made up his mind as to his course, to preach the best he could that night and see them later.

Only one of the young women was known to him. Her father was a member of his church and the mother a Campbellite. This was the

first time he had remembered ever seeing the young lady at church. About the middle of the morning on Monday, he committed himself to God and went to the home of the young lady whom he knew and whom he supposed the other was visiting. It was his purpose to challenge the devil and try to lead those two young women to Christ. In the providence of God when he rang the door bell the young lady whom he was seeking met him at the door and cheerily invited him in. She was carrying her part well, and the preacher was determined to do his.

Not to sail under any false colors, he said, "Miss S., before I come in I want to tell you what I have come for. I came this morning to talk with you about being a Christian." Not perceptibly shocked she said, "That's all right; come right in." And in he went. When they were in the parlor, he inquired for her young lady friend who was with her at church the night before, and she was also soon in the room. The Spirit of God was present, and there was no perceptible embarrassment on anybody. The devil had already been cast out.

The young lady was frank to say that she was a member of the Christian church, but not a Christian. Nor was her friend a Christian. The conversation cannot be repeated here for lack of space, and memory does not bring up all the details after many years. A few passages of scripture were read, showing that all have sinned and are lost, that Jesus came to seek and to save the lost, that God loves the sinner, gave his Son to die in his stead and will make good his promise and covenant in Christ. God was present and was working. Both the young women and all were soon on their knees pleading with God for salvation. And Jesus came into their hearts as they kneeled before him. They both rose rejoicing in his salvation.

One of the young ladies was a visitor in the town and went back home in a few days. But the other was baptized the next Sunday night and made one of the most useful members in the church. After a good many years she was still making good when last heard from. Resist the devil and he will flee from you.

The National Aeronautical Association with headquarters at Dayton, Ohio, is celebrating the twentieth birthday of the heavier than air flying machine. The two brothers, Wilbur and Orville Wright, flew the first machine of this kind at Kitty Hawk, North Carolina, twenty years ago. Now it is a frequent instrument of rapid transportation and one of the world's greatest engines of war.

Brother E. H. Garrott resigns at Waynesboro to accept a call to North Side Church, Mobile, Ala. This call came to him unsought, he having been recommended by somebody who knew only of his work in Wayne county. Brother Garrott parts with his Mississippi brethren with pain and they give him up regretfully, as he has been among us nine years. The Alabama brethren will find him loyal.

J. W. Hamilton of St. Paul, Minn., issues a pamphlet urging the use of the Sunday evening service, which in many places is poorly attended, for a Bible study period, with class work. The plan is said to have the approval of such men as Francis E. Clark, James M. Gray and Charles M. Sheldon. There is no question but there is great need of Bible study and Bible teaching. But it seems to us it might be better for preachers to mix more instruction with their preaching and for teachers to mix more exhortation with their teaching. Better not have all your meat at one meal and all your bread at another. And perhaps no two men can adopt the same method successfully. Suggestion is a mighty good thing but imitation is seldom effective. Holland said "Most people like fish, but few people like anything that tastes fishy."

Convention Board Department

R. B. Gunter, Corresponding Secretary

Baptist Relief Work

The Southern Baptist Convention in Jacksonville, Florida, 1922, passed resolutions: First, recognizing the Foreign Mission Board as the agency for receiving and forwarding contributions for Near East Relief; second, requesting the Near East Relief to make all appeals to the churches co-operating with the Southern Baptist Convention through the Foreign Mission Board; and third, requesting the Foreign Mission Board, in conference with the Sunday School Board, to consider the feasibility of naming a Relief Day on which this subject should be presented to our Sunday Schools and churches with a request that they contribute to this cause with the understanding that the funds contributed should be apportioned to the relief work in the countries upon such percentage basis as the Foreign Mission Board might deem best.

In compliance with the last request the Sunday School Board and the Foreign Mission Board met January 14, 1923, as the day for making appeal to Southern Baptists for cash to relieve the starvation and avert the death of millions of men, women and children in other lands.

The Near East Relief agreed with the Foreign Board and the Sunday School Board as to January 14th for this appeal, with the understanding that after the Foreign Mission Board had received \$167,000.00 with which to take care of relief work in Europe, which said Foreign Board had already assumed, and in addition to this such sum as would be required to meet the Foreign Board's obligations for relief work in Russia, provided the Foreign Board would, after receiving this amount, turn over to the Near East Relief an equal amount, after sufficient funds had been collected. In other words, the funds were to be divided on a fifty-fifty basis but the Foreign Board was first to receive the amount which it had obligated itself to pay for relief work in Europe and the necessary amount to take care of similar work in Russia. Then after Near East Relief had received an amount equal to that which the Foreign Board would receive, the balance of the contributions would be divided equally between the Foreign Board and the Near East Relief. The Near East Relief and the Foreign Board were to co-operate in making this day a success. The Near East Relief people agreed to it.

Dr. Love, Corresponding Secretary of the Foreign Mission Board, states that the Near East Relief people broke their agreement and made their own independent appeal to the Baptist churches of the South as well as to other churches of the South along with those of the North.

He further states that the Near East Relief never did furnish him with a statement of the amount received from Southern Baptist churches, which thing they agreed to do when January 14, 1923, was decided upon as the day for special appeal. The Near East Relief disregarded the request of the Southern Baptist Convention in making their appeal directly to the Southern Baptist Convention churches, notwithstanding the fact that they had the whole North to appeal to and churches of other denominations in the South, and notwithstanding the fact that the Southern Baptist Convention Board, having many, many more destitute places to care for, had only Southern Baptist churches to which it could appeal for help.

The result of the campaign was that the Southern Baptist Convention received only \$96,000.00, plus, with which to carry on relief work in all the countries in which it is now operating. This sum had to be supplemented from mission

funds, until the amount paid out by the Foreign Mission Board was \$210,128.60. \$206.00, plus, of this amount was for European relief. Over \$3,500.00 was for Near East Relief.

While the Near East Relief people with their many people and organizations to appeal to had only about 25,000 orphans to care for, it was said that Southern Baptists had 25,000,000 in almost as serious need, and this many in Russia alone—to say nothing of the thousands in Europe. The Sunday School Board with the Foreign Mission Board have set January 13, 1924, as a day for appealing to all Southern Baptist churches to assist the Foreign Board in its relief work in Europe, Russia and other countries. The obligation of the Foreign Board is ten times as great as that of the Near East Relief. It is important that the Southern Baptist churches shall heed the call of the Foreign Mission Board. Then not only shall we relieve the suffering on many fields, but we shall reinforce the work of our missionaries. Let all the churches realize that the Foreign Mission Board has its forces and its missionaries for carrying on this work upon our famine fields which are our mission fields as well, and that the work can be done at less expense by the Foreign Board than through other channels, remembering that a mission dollar as well as a famine dollar goes as far in the hands of the Foreign Mission Board as it will in the hands of any organization. Also bear in mind that the Near East Relief in making its appeal to our churches is doing so without the slightest regard for the request of the Southern Baptists as expressed in the Southern Baptist Convention.

Southern Baptists are as much in favor of relief work as is any board that will be found. We have a conviction that we can accomplish more by using the funds through our own channels. This is the reason for requesting the churches to be loyal to the Foreign Board and to the denominational program.

DON'T FORGET JANUARY 13, 1924, AS THE DAY UPON WHICH SOUTHERN BAPTIST CHURCHES WILL CONTRIBUTE TO THE FAMINE SUFFERERS. YOU MAY SEND YOUR CONTRIBUTIONS TO THE STATE CONVENTION BOARD, JACKSON, MISSISSIPPI, AND THE SAME WILL BE FORWARDED TO DR. J. F. LOVE, SECRETARY OF THE FOREIGN MISSION BOARD.

The Southern Baptist Convention last May reaffirmed its wishes that the Baptist churches of the South support the relief work being done by the Foreign Mission Board by sending offerings through the channels of the denomination. Our Baptist State Convention signified its approval of this course in its recent session at Corinth, Miss.

The enrollment at Union University, Jackson, Tenn., is said to have reached 1,600.

Our sympathy is with Dr. T. B. Ray of Richmond, Va., who is bereaved by the going of his wife to the Father's House. She leaves also a daughter. May the healing hand of the Savior be upon these whose hearts are sore.

A resolution was introduced at the Tennessee Convention memorializing the Southern Baptist Convention to discontinue the Inter-Board Commission, and the Education Board and to more clearly define the work of the Home Mission Board. The resolution was tabled, but Brother Fleetwood Ball thinks it will come up next year, as it came in too late this year for proper consideration. These are good things to think about.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

THE 101 CHURCHES

The following questionnaire has been sent out to the pastors of the 101 churches in Mississippi which subscribed \$100,000 and over to the 75 Million Campaign.

About half of the number have responded at this time. This notice is written and we are grateful to see that practically all of them answer "yes" to each of the questions. If these leading churches would put on the budget plan in all of its details and make monthly remittances to the Board Office during the coming year we would be getting in the shape for the next forward movement following the 75 Million Campaign. There is no doubt but that the next program will be a budget program and it ought to be our purpose during the coming year to get the budget idea as thoroughly worked out in our churches as possible.

We are publishing this questionnaire so that all the churches of the state may use it as a guide and a sort of standard of excellence which they should strive to reach in their plans for 1924.

Following is the questionnaire:

1. Will your church conduct an Every Member Canvass before the close of this year for pledges to guarantee Budget for the coming year?
2. Will your canvass include an effort to secure new pledges on the 75 Million Campaign?
3. Will your church use contribution envelopes for making payments on pledges?
4. Will your church make monthly remittances on the Campaign during the coming year?

Pastors and churches will please bear in mind that contribution envelopes for use in the budget plan should be ordered direct from the Baptist Sunday School Board, Nashville, Tennessee. They can be had for weekly, semi-monthly, or monthly contributions, either in paper or single. The Sunday School Board is also prepared to furnish record books and other supplies necessary for the operation of the budget plan. Orders should be sent forward now in order that the supplies may be in hand for distribution before the beginning of the new year.

The Baptist Convention Board, Jackson, will furnish free pledge cards for making the Every Member Canvass for subscriptions for local expenses and denominational objects for the coming year. Order as many of the cards as you can use to advantage.

Watch the Baptist Record next week for publication of the receipts from the churches during November. This monthly publication of receipts will reveal the churches that are properly operating the budget plan which calls for monthly remittances of all denominational funds. It is a very hurtful practice for any church to hold denominational funds in its treasury especially when our boards are in urgent need of every cent that is given.

NEAR EAST RELIEF

When the Near East Relief Organization began its work there was no other agency through which relief could be sent to the sufferers in the Near East. Believing that it is the work of the churches to relieve suffering, the Southern Baptist Convention authorized the Foreign Mission Board to arrange to disburse funds sent for relief, and this was done.

The Near East Relief continued to appeal to the churches, and this created confusion. The Foreign

Mission Board, through a committee, conferred with the officials of the Near East Relief and reached an agreement whereby a request should be made that collections be taken on a certain day in the Baptist churches of the South, and the receipts be divided between the Foreign Mission Board and the Near East Relief.

This solemn contract the Near East Relief totally disregarded and went on appealing to Baptist churches in an independent campaign. We are in receipt of a pamphlet issued by the Foreign Mission Board giving account of a conference that was recently held between the Foreign Mission Board and the Near East, with the hope that the Near East Relief would agree to live up to the contract. At the conference the following resolutions, adopted by the Southern Baptist Convention at its session last May, were read:

"Resolved, (1) That the Convention hereby expresses the earnest hope that the Near East Relief will carefully regard the wishes of the Convention expressed by formal resolution last year concerning the presentation of the needs and claims of the Near East Relief work and the agreement made by and between the Near East Relief and the Foreign Mission Board.

(2) That should the Near East Relief disregard these wishes and this agreement, our pastors, churches, and people in general be advised and requested to give to relief work in the Near East only through the Foreign Mission Board.

(3) That the Foreign Mission Board be instructed, in co-operation with the Sunday School Board, to make a day on which relief work shall be presented to our churches and on which all of our people shall be urged to contribute to this cause that we may do a worthy part by it with the least possible overlapping or interference with other phases of our work."

After a conference which lasted five hours no agreement was reached, as the Near East Relief refused to comply with the respectful request of the Convention. Here are the concluding paragraphs from the pamphlet:

"The Near East Relief representatives could not be persuaded to yield their contention for permission to canvass and to appeal for Christmas offerings for their organization, and the Foreign Mission Board representatives would not agree to the terms of the Near East Relief.

"Therefore, after a session extending through some five hours, the conference adjourned, it being found impossible to reach any agreement which respects the wishes and instructions of the Southern Baptist Convention.

"In the light of the above circumstances, the Foreign Mission Board has abandoned the hope and effort to secure agreement with the Near East Relief which respects the wishes of the Convention, and the Board hereby appeals to every Baptist church, organization and individual in the South hereafter to honor the request of the Convention, 'to make their gifts to foreign relief work through the Foreign Mission Board, designating them for "Relief," and leaving it to the Board to determine the place for its proper use.' If Baptist churches, organizations and individuals will thus respect the wishes of the Convention and leave the Foreign Mission Board absolutely free to distribute this relief wherever the necessity for it seems at the time to be the most urgent, the Board will tender sympathy for all who are in need, seek thus to distribute Baptist benevolences wherever greatest need is found, whether that be in Japan and the Far East, in Armenia and the Near East, or in Russia and Continental Europe. The Board does not propose to ignore relief necessities, but it does propose

that Southern Baptists shall be given the opportunity to do their work in their own way so far as this Board can affect matters."

We most strongly advise all our Baptist churches to send their contributions for relief to the Foreign Mission Board, Richmond, Va. Money should be sent for relief without designating any special country to which it is to go, and the Board will send it where it is most needed. The Foreign Mission Board handles relief funds at far less expense than they can be handled by the Near East Relief, so that more of it goes directly to the suffering people for whom it is intended.

After the way in which the Near East Relief has treated the request of the Convention, we do not believe a representative of that organization should be given an opportunity to appeal to our people through the churches.

Of course, Baptist churches are independent, and will act as they think best, but we are giving the above facts as we think our people should know them. If the Foreign Mission Board is used as the agency of Southern Baptists for giving material bread to the starving peoples of the war-torn nations of the earth, it will help that Board in its far greater work of giving to the starving souls of these unfortunate people the Bread of Eternal Life.—Biblical Recorder.

ADVENTISTS WOULD SUPPLANT BAPTISTS IN EVANGELISM AND LEADERSHIP

Indicating the extent to which Seventh Day Adventists propose to go in evangelistic effort in America in 1924, it is authoritatively reported that at their recent national convention they appropriated the huge sum of \$7,000,000 for an evangelistic campaign for 1924 that will be extended into every state in the Union. At the same time an appropriation of \$2,600,000 was made for foreign mission work.

What a contrast the generosity and activity of the Adventists offer to the work of Southern Baptists! Less than 200,000 strong, the Adventists appropriated \$600,000 more for their foreign mission work next year than Southern Baptists, more than 3,000,000 strong, and the vast sum of \$7,000,000 for evangelism in the homeland.

Where do the Adventists get all their money? some may ask. The answer is easy. Every Adventist is first of all a tither, a very strict, conscientious one. But he also feels that when he has turned in his tithe he has only begun in his duty in the support of God's work, and supplements the tithe liberally with special thank offerings from time to time.

If Southern Baptists, with their glorious body of orthodox doctrine, would match the liberality of the unorthodox Adventists, they would bring a tithe into the Lord's treasury of at least \$150,000,000 a year, to say nothing of the thank offerings to God for his manifold blessings upon us.

What say you, Baptists of Mississippi? Are you ready to put God to the test on Malachi 3:10? By so doing we can complete the 75 Million Campaign in 1924.

Inquiries have been made as to the oft-repeated statement that in one place in Russia on one day more persons had been baptized than on the day of Pentecost. Dr. Rushbrooke informs us that while in Russia he learned that this rests upon the official report of the brethren Petrof and Fastoletz, representatives of Siberia to the All-Russian Baptist Union. The exact date is not on record, but the year was 1921, and the baptisms took place at a village near Omsk at Slavianska. In the same neighborhood, very large numbers were also baptized in 1920 in the course of a three days' convention at Whiteside. Many hundreds of candidates were then presented for examination and baptism, and the rite was almost continuously administered.

AN ACCOUNT OF A MEETING

Considerable interest is being manifested in the Home Mission Board's work among the Jews by pastors and laymen of other denominations. Occasionally an individual of another denomination reveals his or her interest by a contribution to this cause. Frequently I am invited to speak to mission societies and congregations (not Baptist) which invitations I gladly accept.

Recently a prominent doctor of this city (Atlanta) told me of his deep interest in the salvation of the Jews and through him opportunity was given to hold a service in the church in which he has his membership. The doctor issued invitation cards and mailed letters to his Jewish and Christian friends. In his letter to the Christians he had enclosed a number of invitation cards requesting that they be given to their Jewish friends.

This service was held on September 23, 1923, at the Ponce de Leon Avenue Methodist Church. As this was the time between the Jewish holidays we did not expect many of the Jews to attend. However, as the singing commenced the crowds began to gather with a Jew in the lead. The large auditorium was soon filled with Jews and Christians. Jewish faces were seen all over the house, some of them the most outstanding of the race.

The meeting was finally thrown open for questions. Many were asked by both Jews and Christians. At the conclusion groups of people gathered around the doctor to thank him for his part, and the speaker had both Jews and Christians to assure him of their interest. One Jew in particular after the service remarked: "I didn't know I had more friends in the church than I have in the synagogue."

It would help greatly if other laymen and pastors would follow the example of this Methodist layman. Many meetings similar to this one here reported could be held with good results. Underneath their seeming indifference, hundreds of Jews are really longing for religious light. Their hearts are hungry for something more than they now have. — Jacob Gartenhaus.

DR. MULLINS HONORED AT HOME

(From Courier-Journal.)

Louisville's pride in a preacher was voiced at the Brown Hotel last night so enthusiastically that the preacher himself, in modesty, tried to tell those who were paying the tribute that friendship is blind.

The Rev. Dr. Edgar Young Mullins was the preacher and the tribute payers were twelve speakers and more than 800 leading citizens, participating in what was said to be perhaps the greatest testimonial of the sort ever given to a Louisville prophet in his own land.

"Ah, but it's delightful," Dr. Mullins said, when he was called on for a reply, "to feel that your friends can shut their eyes to the bad that's in you and refuse for a while to see anything in you but the good."

Calls Friendship Blind

"Friendship doesn't always tell the truth; it wants to, tries to. But it's blind to some things, and you've been blind to some things tonight. I appreciate the true things, and—" he smiled—"I'll exercise a most generous tolerance toward the untrue things."

The speakers represented all the creeds, and the audience, besides that, all Louisville's business and professions. The hotel ball room was crowded almost beyond capacity. A silver service was presented to Dr. Mullins "from the citizens of Louisville," and a huge basket of roses was sent to Mrs. Mullins, whose illness kept from being present.

Judge Robert W. Bingham, as chairman of the committee that arranged the testimonial, opened the programme, following a dinner, and, before placing the meeting in charge of the Rev. Dr. R. J. Pirkey, toastmaster, called on Dr. Irvin Abell, who was at the head table, for an estimate of Dr. Mullins as the estimate "of one top-notch-

of another."

Dr. Abell described Dr. Mullins as "a help and inspiration to every citizen."

City Held Fortunate

"In the present mirage of commercialism and materialism," Dr. Abell said, "we are fortunate that our beacon light is in those competent hands."

"This," Judge Bingham said, "is the most respectable thing we've ever done in Louisville. We should be proud that we are capable, as a community of giving voice to our respect for achievement along scholastic, along humanitarian, along religious lines."

"I am proud of my city that the best known man of my city is a man of this type, and that in remote parts of the world where otherwise Louisville would not be known, Louisville is known for this scholar, this gentleman, this true and devoted servant of the world, his country and of his Master."

Speakers Are Clocked

Dr. Pirkey, in order, he said, to prevent any speaker exceeding, in his enthusiasm for Dr. Mullins; the time limit of four minutes, produced an alarm clock, which he proposed to set at the beginning of each talk. He introduced the Rev. Dr. John M. Vander Meulen as "the president of a Presbyterian Theological Seminary, next door to a Baptist church (Dr. Pirkey's Church)."

Dr. Vander Meulen said his seminary's location was accounted for by its "great missionary spirit."

In his address he compared Dr. Mullins to another Louisville clergyman, the Rev. Dr. E. L. Powell.

"Dr. Powell," he said, "is the more Rooseveltian; Dr. Mullins, the more Washingtonian. Dr. Powell has the fiery impulsiveness of the Apostle Peter. Dr. Mullins is like some great Moses, his head in the clouds, but his feet firm on the ground."

Lewis S. Humphrey, editor of the Louisville Post, in his tribute, declared Dr. Mullins "is preparing a group of young men for a conflict that is as real and as earnest as that which ended in Europe a few years ago."

Rabbi Joseph Rauch of Temple Adath Israel remarked jokingly that the programme of speech subjects "charged Dr. Mullins with practically every virtue, as far as I can tell, except decency and sobriety."

"However," he added, "discretion cautions a lone Jew on the programme not to take too many liberties with it."

He praised Dr. Mullins as "an ardent devotee of the universal doctrine of brotherhood," as expressed by the prophet Malachi, "Have we not all one God, and hath not God created us all?"

Edward J. McDermott, former Lieutenant Governor, said: "I have one grudge against our distinguished guest. The Lord made my legs too short and his too long. There ought to have been a fairer division. In fact, considering his size and his fighting qualities, he ought to have been an Irish or Scotch chieftain of the Middle Ages and able to wield a big sword or a heavy broadsword like Richard the Lion Hearted. At his birth Dr. Mullins was destined to be a fighter for something, or for many things, even for peace."

Bishop Woodcock

Bishop Charles E. Woodcock of the Episcopal Diocese of Kentucky, said he had "played golf with Dr. Mullins and I love him just the same." The world found Dr. Mullins by reputation, "but we discovered him as a man," the Bishop said.

"He has given his strength to the weak, his substance to the poor, his sympathy to the suffering and his heart to God."

"It is an ineffable joy for me to tell you," C. Lee Cook, manufacturer, said, "that I have claimed Dr. Mullins as a 'friend o' mine' from the very first hour of our long acquaintance."

He added: "The world knows him as a theologian, as a perceptor, as a publicist, as a safe and sane counsellor. Louisville loves him as an invaluable citizen, as an exemplary neighbor and as a friend."

The audience rose and gave Mr. Cook an ovation at the close of his address.

The recent ministerial controversy in Louisville on "the world-shaking question, 'Is Lloyd George a Baptist or a Disciple?'" was recalled by Dr. Powell, who acknowledged Dr. Mullins' victory when Mr. Lloyd George himself came to Louisville and said he was a Baptist.

Lauded As Peace Maker

He complimented Dr. Mullins for acting as successful peace-maker in the Southern Baptist Convention, in a controversy on evolution, "without making reference to the tadpole, the monkey or the missing link between William Jennings Bryan and the Presidency."

He recalled Dr. Mullins as director of religious work at Camp Zachary Taylor—"Mullins in khaki, not beautiful, but all there."

The Rev. Dr. W. O. Carver, speaking for the faculty of the Baptist seminary, declared there is no group of men which regards Dr. Mullins with "more devotion, enthusiasm and love." He expressed the hope that "for many years yet he will be the prophet to inspire our vision."

John H. Chandler, the last speaker, paid tribute to Mrs. Mullins.

"When a man becomes great," he said, "find the woman."

He presented the basket of roses to Dr. Mullins to be taken to Mrs. Mullins, remarking that on account of Dr. Pirkey's alarm clock, he was obliged "to say the rest of my speech with flowers."

Mrs. Mullins is the victim of a severe cold, and her physician would not allow her to leave her home.

Dr. Mullins Responds.

Dr. Pirkey next called on Dr. Mullins.

"I feel," the guest of honor began, "like a student at examination, who wrote across a sheet of foolscap:

"Ex nihilo nihil fit."

"I don't know nothing and I can't write a bit."

Dr. Mullins said he was "overcome with gratitude. I'm the richest man in the world tonight. Croesus never had more wealth. I'm overcome with gratitude for friends, and is there anything life offers that equals that?"

"I want to say from the depths of my heart that I appreciate it all. You've been talking about me, and I want to talk about you a little."

He discussed the friendship and the gratification one feels when his friends idealize him.

"It isn't all true," he remarked, "but it's mighty good to hear it just the same."

After his talk, Judge Bingham presented the silver service to him, and Dr. Mullins was visibly touched.

"I am unable to express it," he said, "but surely the beauty of that, the attractiveness of that, the glory of it will forever shed a radiance in Mrs. Mullins' heart and mine."

Telegrams Are Read.

Judge Bingham told of communications received from those who had been unable to attend the banquet. A telegram from E. A. Jonas, associate editor of the Louisville Herald, described the guest of honor as "one of our Commonwealth's premier exhibits and chief assets, God bless him."

Among the communications, Judge Bingham said, was one from George T. Settle, librarian, stating that Dr. Mullins had long been one of the Louisville Free Public Library's "best trustees," and another from Dr. C. H. Parrish, negro, head of Simmons University, telling how the seminary president is esteemed by negro citizens.

A quartette of negro singers sang several selections, and there were other musical numbers. The Rev. Dr. J. W. Johnson offered the invocation and the Rev. Dr. Charles W. Welch the benediction.

The dinner was tendered in particular recognition of the fact that Dr. Mullins now heads the Southern Baptist Theological Seminary, the Southern Baptist Convention and the Baptist World Alliance.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
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MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. P. L. LIPSEY, Recording Secretary, Clinton
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MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

MRS. HENRY P. BROACH, White Cross Work, Meridian
 MRS. H. J. RAY, Mission Study Leader, Grenada
 MRS. HENRY P. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

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MRS. W. L. PACK, 5th District, Lowry
 MRS. E. W. HEWITT, 6th District, Burnetts

"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER"

Correction—In our last issue we stated that the Executive Boards would meet on December 5th; we should have stated December 11th. But the call to prayer is just as necessary and just as urgent no matter what day we meet. Remember your Board, Beloved.

"One dollar each quarter from each Mother and Daughter." We have not called your special attention to our slogan for some issues, have we? But until the last dollar of our Campaign is paid in, we women want to keep this slogan in mind. Until the last dollar is collected, we want to PRAY as earnestly as it is given us to pray. Oh, Beloved, let us covenant together that Mississippi will meet her Campaign pledges in full.

Congratulations! Yes, and all good wishes go from Mississippi W. M. U. sisters to our charming and gifted sister, Mrs. Thomas M. Pittman, nee Miss Elizabeth Briggs of Raleigh, North Carolina. Those who attend the W. M. U. meetings of the S. B. Convention have learned to look forward to whatever of address or word may come to us from our "Miss Briggs." And for years past we have read with pleasure her Young People's Department in Home and Foreign Fields. She was married to Judge Pittman on October 18th, and is still at home in Raleigh, N. C.

It will be the privilege and the pleasure of your Young People's Leader and your Secretary to tell in our next issue something of the District meetings held in each district the past two weeks for Superintendents and Young People's Counsellors of the associations. Both your Secretaries are filled with joy and thankfulness over results of these meetings. In this issue we give an account of the Fifth District meeting as sent in by their District Secretary.

If you have not received your Week of Prayer literature, please notify us at once. It may be because we have not the names of your new society officers. We never fail to send to each society we have on our list; but sometimes we send to the wrong person. And strange as it may seem, so often the "wrong person" is last year's officer.

Has your society secured the name of an aged preacher to remember at Christmas? If not let us know, if you care to cheer some one of the number. We will send you a name and address.

WHITE CROSS WORK: Societies are beginning to inquire about our part in White Cross Work for the coming year. We have been asked specially for ticking. Mattresses need renovating, and new ones are needed. Of course we are at liberty to send other things, such as pajamas, sheets, gauze rolls, etc., just as we have been sending; hence societies may choose. It has been suggested that all who prefer to send ticking, send the cash donation, preferably through your Associational Superintendent, to this office. We in turn will send said cash to Montgomery-Ward, who will not only let us have material wholesale, but will ship direct to China for us.

Stewardship Request

Will every Mississippi Baptist woman please write the word "Stewardship" across the top of her calendar of prayer and pray daily that God will show us the true meaning of that great word, and help us to be Stewards according to that meaning.

—Mrs. R. B. Gunter, Stewardship Chairman.

Fifth District Conference

The first council meeting of the fifth district associational officers was held in the First Baptist church, Hattiesburg, November 23.

Mrs. Champlin presided and Mrs. Wilkinson, Superintendent of Lebanon Association, led the devotions. After Miss Traylor had briefly explained the object of the meeting Mrs. Champlin assigned the various leaders to different sections under their respective State and District officers with whom they discussed the problems peculiar to their departments. Miss Traylor was much appreciated by the Young People's Leaders. Mrs. Broach, by the Personal Service and the Superintendents, especially those new in the work, were inspired by the helpful discussions led by Miss Lackey.

At noon lunch was served in the church, the women of the four churches in Hattiesburg acting as hostesses. Miss Lackey took advantage of her place at the head of the table to recognize the pastors present and gave Brother Winstead of Lucedale, Brother Lofton of Progress and Brother O'Brian and Dr. Yarborough an opportunity to make some remarks which left the impression with all that the relation between the pastor and the Woman's Missionary Society may be very profitable and pleasant.

The sectional conferences were resumed until 2:30. At this time the women reassembled in the auditorium where a few items of general interest were spoken of by Miss Lackey. Then Brother O'Brian, our Enlistment Missionary, offered a resolution that we the women of the Fifth District, with the churches and pastors, get 1,000 copies of Stewardship and Missions taught in the churches right away. The resolution was adopted. A roll call by counties was taken by Mrs. Champlin and Mrs. Emery which showed that every association was represented, Greene County being 100 per cent and that over half of the officers were present. The meeting closed at 3:00 with every one feeling it was well worth while. —Mrs. M. L. Emery, Secretary Fifth District.

The missionary society at Mathiston has taken on new life and has grown from twelve members to thirty-two this past year. Mrs. L. W. Hicks is the consecrated president. They have a five Sunbeam Band, and are planning to organize the G. A. and R. A. Contributions to the various causes came up well; also a box to our Orphanage, which was sent in time for Thanksgiving.

Our Miss Traylor has frequent calls for extra auxiliary programs. The following taken from the Georgia Christian Index is recommended, not for our G. A.'s only, but for other organizations:

G. A. Program for December

Topic—"Christmas Gifts From Far-Away"

Hymn—"Under the Stars."

Bible Reading—"Some Gifts From Above." (Memory verses by G. A.'s) Psa. 84:11; Eph. 2:5-8; Jno. 3:16; 2 Tim. 1:7; 1 John 5:11; Jno. 4:14; Jno. 10:28; Rom. 8:22-23.

"Gifts from Far Away."

Talk by leader.

Consecration Moment.

Prayer—For consecrated lives.

Business of G. A.

Song—"Hark! the Herald Angels Sing."

Benediction.

(Note to Chairman of Program Committee:)

Prepare surprise gift packages for each girl, with brown paper and ribbon and when time arrives for "Gifts from Far Away" have them brought in by postman and distributed to the girls whose names will be written upon them. When opened they disclose stories and incidents of the "Gifts of Self" by great missionaries and others to the world.

First Package—"Why does she constantly rub her left arm?" asked one member of the audience of another, as she looked up at the medical missionary who was speaking "Rheumatism," whispered her friend. "She made a \$500.00 thank offering for it. One day she was operating and she became very tired and very hot, but an urgent call came to her from the village. She rushed out to meet it and afterwards developed rheumatism in her left arm. She was so thankful that it was not her right arm and so did not prevent her from operating that she made the \$500.00 thank offering. Her salary is only \$700.00 a year, and she can not give the entire \$500.00 in one year, but that amount she has determined to give." The girl was silent as she looked at her own two strong arms, and wondered how she could express her gratitude in terms of thanksgiving.

Second package—The story is told of an aged Buddha worshipper who was brought to a mission hospital in Hangchow, suffering from a serious wound in the head. This woman had given the best years of her life to incessant pilgrimages from temple to temple believing that in this way she would merit the best of blessing in the life to come. Every day she tramped many miles and at night took the worst accommodations she could find, helped each beggar she saw and took every opportunity of striking the temple bell, but as the years went on, this and the striking of the prayer wheel became too much for her waning strength. Recently she tried even more dangerous places of ascent. In one of the temples as she reached the top of a rickety stair she fell to the bottom and knew nothing until she found them treating her in the hospital. Her way into the "day of joy and light" was long and weary, but at last she found it and was baptized. For one short year she went about seeking by every means to lead others into the truth. She had not much left to give and often said "Over fifty years to Buddha and only one short year to Christ."

(Continued next week)

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Amite County Holds B. Y. P. U. Convention

The Amite County B. Y. P. U. Convention met the third Sunday in November with the Liberty church. The first session of the convention was Saturday night before. It was a beautiful day and a good crowd attended. The program was well arranged and all together it proved to be a profitable meeting. The meeting was presided over by the efficient president, Mr. Hewitt. Mr. Wilds, the State B. Y. P. U. Secretary, was present and delivered an address on "What the Church Owes the B. Y. P. U." He also conducted a conference on methods in the afternoon. The convention meets the second Sunday in November, 1924, with the Gillsburg church.

On The Budget

Since the B. Y. P. U. is a part of the church, made up of church members that are requested and required to give to the support of the church through its regular treasury the church ought to place the B. Y. P. U. on their budget and out of the regular treasury support the B. Y. P. U. We are always glad when we hear of a church that has done this. It makes the young people appreciate the backing the church is giving them and it makes them more loyal to the financial program of the church. It is putting business into the Lord's work and in most cases that is a thing that is very badly needed. Not only should the B. Y. P. U. be on the church budget, but every organization of the church should.

How To Attain the Standard

A B. Y. P. U. hasn't half tried if they are under the standard. It is just a matter of making up your mind that nothing short of the Standard will be satisfactory and with that idea go to work. Let it be understood by the members of the union that the B. Y. P. U. stands for SOMETHING and that whoever is to be a member will be expected to do the things required in the Standard of Excellence. Put it to a vote in the union and any not voting for the Standard let them explain why, and if it is because they are not willing to do the things required, I would question his being eligible to membership in the union. Your union cannot develop the members if they are not willing to serve. But try to enlist them to be willing to serve. Do not eliminate any one until everything has been done to enlist them.

With no appeal to our B. Y. P. U.'s except the announcements that have been made here in the Record nearly all of the churches have been "adopted" and we hope by the time you read this that all will have been

asked for. We are very grateful to our B. Y. P. U.'s for the hearty cooperation in this most worthy task and we are sure the unions are going to get a blessing from this that they would not otherwise get.

Tithers List From Baldwin

Intermediate B. Y. P. U.

Lucile Rutherford, Annie Catherine Jones, Esta Lee Gresham, N. Rutherford, Quitman Cunningham, Bradford White, Urleen Vandiver, Will Lany McElroy, Manveline Nanney, Clara Fay Nanney, Louise McElroy, Holland McElroy, Ruth White, Arthur Glover, Will Prather, Leland Billingsley, Forest Orisham, Perry Haddon, Jack Norman, Eugene Rutherford, Gracie Nanney, Hallie McElroy, Mrs. Wm. Jones.

Tithers of Self Creek Senior

B. Y. P. U.

Mrs. W. T. Crow, Miss Emmie Hammond, Mr. Horace Hendrick, Miss Annie Hammond, Miss Estelle Hammond.

Two New B. Y. P. U.'s for Oktibbeha County

The church at Adaton has organized two B. Y. P. U.'s, a Senior and a Junior. Each union has a good enrollment and have every prospect of a splendid work of training. The Senior union of Self Creek were responsible for the organization, as they put on a demonstration at the Adaton church and then helped them to organize. Mr. A. Y. Childers was elected president and Miss Letha Bell Clardy corresponding secretary of the senior union. Miss Emmie Hammond B. Y. P. U. secretary for the county, reports these new unions.

Magoo Senior B. Y. P. U.

"All Baptist Young People Utilized", "We Study That We May Serve"—these are our mottoes, as well as our guides in our B. Y. P. U. work. Our union has recently adopted the name, "I. X. L.", and we are going to be true to our name in every way, exell all our past efforts and thereby lay a solid foundation on which to build our future success as Christian workers. We have about twenty-five members in our union now, yet we hope to keep growing, not only in numbers but in the spirit and joy of our work.—Bertha Walker, Recording Secretary.

WALKING IN THE FOOTSTEPS OF JESUS DURING HIS MINISTRY OF WITHDRAWALS

By R. P. Robertson

Jesus and his disciples pass over to the northeastern side of the lake. The multitudes follow Jesus on foot around the head of the lake just above where the river enters the lake. Jesus leaves the disciples, as it seems, and goes up into a mountain for prayer and meditation. It

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

1924 EDITION OF THE SOUTHERN BAPTIST CALENDAR

BIBLE TEXT CALENDAR

The following familiar features are retained in the calendar: the Sunday School Lessons, and Golden Text; the Daily Home Bible Reading References and Topics as prepared by the B. Y. P. U., which are especially suitable for family devotion. A new and useful feature is the use of the W. M. U. Monthly Missionary Topics, and the W. M. U. Bible Topics.

Another new feature of great value is that instead of a sprinkling of Bible verses among short educational statements, we have used a Bible verse for each day, the Key Verse of the Bible Reading. This feature makes our calendar of great practical value to all our young people, and ought to be in the hands of every one of them.

The cover is the same as used since the first publication of the calendar, the well liked beautiful symbol of the \$75,000,000 Campaign. It has an exceptionally appropriate border, and the printing is done in SEVEN COLORS. In this year of final effort for the CAMPAIGN, this symbol of our great undertaking ought to be kept constantly before our people everywhere.

The pictures on the inside pages, one for each month, are exceptionally good FOUR-COLOR reproduction of photographs, illustrating typical activities of all our various Boards. These pictures illustrate the W. M. U. Monthly Missionary Topics, and tell a story of which every Southern Baptist may well be proud. Retail price, single copies, 30c each.

Wholesale Prices Are as Follows:

5 at 25 Cents	10 at 23 Cents	25 at 21 Cents
50 at 19 Cents	100 at 17 Cents	200 at 16 Cents
300 at 15 Cents		

Carriage Prepaid.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



was the time of the Passover at Jerusalem, but he decides that he will not go up to the feast this time. Jesus comes down from the mountain when he sees the great multitudes gathering on the plain. He preaches to them and heals their diseases till late in the afternoon. He has compassion on the multitudes and asks Philip concerning provisions for them. The twelve advise Jesus to send them away into the cities where they may secure something to eat. But Jesus commands the disciples to give them to eat, and they ask if they shall go into the city and buy food for them. When Jesus asks them if there is any food in the company, they tell him there is a lad who has five loaves and two fishes. Jesus commands the disciples to have people sit down on the grass in companies of fifties and hundreds. The people ate to the full and twelve baskets full of the fragments were picked up. The number fed on that occasion was about five thousand men, besides the women and children. The people conclude that he is the Messiah. We had the privilege of seeing the beautiful plain where this miracle was performed while we were visiting the Sea of Gallilee. It is located northeast of the lake and inclines gradually toward the lake.

Jesus constrains the disciples to

embark in the boat and go to the other side. The multitudes tried to make him king of the Jews, but he dismisses them and sends them away, and he goes up into the mountain again. The ship in which the disciples are recrossing the sea during the evening becomes very much vexed with the waves in the midst of a wind storm. Jesus, up in the mountain overlooking the sea, sees them in their great distress and comes down from the mountain and approaches them, walking on the sea. The disciples are alarmed at seeing him walking on the sea, but Jesus comforts them by making himself known to them. As soon as Peter recognizes him he requests Jesus to bid him come to him, walking on the sea. Jesus grants his request and Peter begins to walk on the water, but soon his faith fails him and he begins to sink, and Jesus saves him. Jesus and Peter enter the ship and the wind ceases. The people in the ship were very much amazed at the miracles of Jesus stilling the storm as well as walking on the water. They soon come to the land of Gennesaret. The people recognize and welcome Jesus and bring their sick to him and he heals them.

Jesus goes into the city of Capernaum and enters the synagogue where the people whom he had fed

(Continued on page 16)

OAK GROVE, SMITH COUNTY

I am sorry to say that the church has never done much for the Lord, in the way of spreading abroad the knowledge of His truth or in helping to evangelize the world, but the church is not wholly responsible for it. I have found, during the 18 months in which I have been pastor here that the church as a whole is willing to do and to give of their means, and there is no doubt in my mind but that they would have done more for their Lord if they had been properly taught in Christian giving and in Christian service.

Eighteen months ago God in His own way brought me and this church together and I soon saw that it was a Primitive Baptist church. However, I felt that the Lord was leading and so when the church went into a call, I accepted the work. So far I have had no occasion to regret it. The Lord has wonderfully blessed us here in many ways. We have had better than one hundred accessions to the church in the past 18 months. We have a real good Sunday School, a live W. M. S. and are going to organize our young people just as soon as we feel that the proper time has come.

We haven't done much yet when it comes to contributing to missions, but when we think of how we once gave, then we think that we are doing well now, and according to the system the church has always had I suppose that we did well back in earlier days. But on Sunday, November 25, 1923, we put the budget system in and we are going to use the duplex envelopes. I placed an order today for 5,000 envelopes and 1,000 treasurer's quarterly report cards; we also have a few in number who have agreed to tithe. Now, brethren, we need a building adequate to our needs. The present building can't possibly seat anything like half of the people who go there on our regular preaching days; however, we are grateful to our Heavenly Father for His temporal blessings along with the spiritual ones. Our people are able financially to build an adequate church, and the Lord being our helper, we are going to do it. Now on last Sunday we discussed the church building just a little bit, and in a few minutes there was \$85 raised for that purpose. Some of the brethren gave \$50 and said they had more when it was needed.

In conclusion I would say that the church wants to go to half time, but as I am situated I can't give them half time next year and suggested that the church get a pastor who could give them half time, but they did not see fit to make a change, so I am going to arrange to give that work half time after 1924, and more if the people and God say so.

I am coming more and more every day of my life to realize that no man can do his best for the Lord and His cause trying to pastor eight and nine churches scattered over a whole commonwealth, so I long to see the day when there will be no fourth time churches among our Baptist people, but instead they

will all be half and full time. You may say that will call for an increase in the number of preachers. Well, that is all right; let us pray that the Lord may call them into His service.

I appeal to the Baptist host of Mississippi, in the name of Jesus, to remember us in your prayers, and remain yours faithfully in the Master's work,

A. J. LINTON.

"SONG OF CHILDHOOD"

Sing to me, O ye Childhood!
The love songs that are thy part,
That fill the world with sunshine,
For Heaven is in thy heart.

Show me the radiant light
In thine eyes that are aglow,
That speak of the sweetest thoughts
That are white as driven snow.

Upon thy sweet cheeks of rose
Show the golden spray of Spring,
While the birds within thy hearts
Kindle lovely songs to sing.

Ye are the sweetest lessons
In simple faith, hope and love
That the Master craves in men,
Who are seeking crowns above.

Ye are the joy of mothers
And flower of Heaven's loom,
Adorning earthly gardens
With the sweetest of God's bloom.

We shall not sing, O childhood!
These carols to thee apart,
Without a homage dearest
To the loving Mother heart.

J. CINEGARER,

Shaw, Miss.

Dedicated to Baby "Bill Joe" May,
son of Rev. and Mrs. E. V. May,
Shaw, Miss.

FROM WASHINGTON

The James Bible Class of the Takoma Park Baptist Church gave one hundred dollars towards the Japanese Relief Fund. Behind this lies a little history. During the first two years of the Takoma Park Church work, Rev. T. E. Brown was in charge of the work. Almost every Sunday two Japanese gentlemen attended Sunday School and preaching service. They were students in English with Mr. Brown. Today, one of them is in Mexico, the other a vice-counselor. While in Washington, they were secretaries at the Japanese embassy. Each of these men gave one hundred dollars toward the new building of the Takoma Park Church. Mr. Brown has been a teacher at the Japanese Embassy for five years. He has given a course in the life of Christ to the Present Embassy Counsellor and his wife. He has also had as a student a member of the House of Peers from Japan, who after spending four months in Washington, living in Mr. Brown's home, returned to Japan and now attends one of our mission churches there. During the time the Counsellor and his wife were taking a course in the life of Christ one evening, they were with one of our American officers for dinner. The Counsellor's wife

referred to the course of study, and placing her hand over her heart, said, "You Christians have something in here which we have not got." While Mr. Brown was teaching with regard to Judas betraying Christ, she exclaimed, "How could he do it? We Japanese could never do that." It will be seen by this that in an indirect way a Christianizing influence is going on among distinguished foreigners in the nation's capital. Far-reaching results may easily come from such services.

Millington.

MOORHEAD

The Baptist people at Moorhead are still fighting to get out of debt, and also build a church large enough to take care of our present and future needs, thereby doing our part in forwarding the mission of Christ. In our efforts, it seems, God has not spared the best, ablest, most conscientious and consecrated preachers in Mississippi, but has given them to us. Speaking frankly, the calling of a pastor is a matter of greatest importance to a church. When, as a child, I heard my mother in her prayers ask God to direct us in calling the right man as our pastor, I did not know what it meant. I knew men and women were saved only by the spilling of Christ's blood, faith and repentance; I knew that God held the universe in the hollow of His hand, yet marked the sparrow's fall, still until recently when He sent us our pastor, I did not know just what great part God could play in the spiritual welfare of a church.

When Brother C. S. Wroten resigned as pastor of our church on the first day of May, 1923, to assume his newly acquired duties as pastor of the Winona Baptist Church, we were sick at heart, believing no preacher in Mississippi could take his place. We were without a pastor until the 15th day of September, when, after prayer and consecrated efforts, God sent us Brother Homer H. Webb, then pastor of the Poplarville Baptist Church.

Brother Webb, as did Brother Wroten, has the hearty co-operation of every member of our church, and also all good people here who stand for the best in the community. Since his coming we have reorganized our Sunday School, striving to have a completely graded Sunday School; our enrollment is 212, whereas on Sunday the 11th, inst., without the special "drive" we had an attendance of 200, with the absent 12 accounted for. It seems that the spirit of God moved them to "go unto the house of the Lord."

On the last two Sundays, morning and evening, Brother Webb has preached to a house full of overflowing, all pews, chairs and standing room being taken, while there flowed from Brother Webb's lips four of as great sermons, powerful and as soul stirring, as we have ever heard here; as a result thereof there have already been 13 additions and civic life has been awakened; God seems to be with us, in our very midst; we have remodeled our pastor's home and paid for the remodeling; we have reduced that "old

parsonage debt" to about one thousand dollars; that beautiful church at Sunflower, Miss., which cost upward of \$10,000 last year had not been paid for, there being something like upward of \$3,000 still due, and on Sunday the 11th, Brother Webb called the attention of that church to such debt and the whole debt was wiped out by subscription in one evening, thereby removing one of the greatest obstacles to any church, to wit, a debt.

There is not a county in this commonwealth, nor two communities in this county where there exists, in truth and in fact, a more ardent, more Christian-like feeling than at Moorhead and Sunflower, and thank God, He has given us a pastor who will do his part in keeping such feeling, without compromise of the work of Christ, alive and growing, which feeling, we hope, will like Tennyson's little brook, "run on and on forever."

Our greatest objective, to wit, the building of a new church, one that will take care of our present and future needs, is yet before us, and we believe that Heaven has sent us Brother Homer H. Webb and has specially dedicated him for that great undertaking. We must have a new church, it is no longer a debatable question, but purely a question of how, which Heaven must (Continued from page 11)

WANTED—Housekeeper middle age unincumbered, to do general house work. P. O. Box 116, Tupelo, Miss.

SPARE TIME WORK

For those who desire to earn money in their spare time, we have a most profitable opportunity. We are looking for men and women who are willing to work for us in their spare time. We pay liberal wages and we are sure to give you a most profitable experience. Write us today for more information. We are sure to give you a most profitable experience. Write us today for more information.

UNIVERSAL BOOK HOUSE

135 N. 17th St., Philadelphia

FRECKLES

Quickly and Easily Removed During Winter Months
With Othine—Double Strength

Why not rid yourself of those unsightly darkened freckles while the sun is not so active? Get an ounce of Othine—Double Strength—from your drug or department store and easily the ordinary face cream thousands for ever 15 years have failed a beautiful clear complexion by this simple, easy method.

At the same time Othine imparts that natural glow and softness to the skin. Many use it every night in the year for the sake of soft skin and secure greater satisfaction.

Always ask for the double strength Othine—willingly sold on the money back guarantee.

FORDS run 34 Miles

Low Cost—Get them Used

with Air Force Carburator

And we guarantee of other cars

that will run 34 miles on one gallon of gas

and we guarantee of other cars

that will run 34 miles on one gallon of gas

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Prohibition Paragraphs

T. J. Bailey, D. D., State Supl. Anti-Saloon League

Prohibition will in time lower the tone of all sport in America.

Saloon are deserting wet ships in large numbers to live in dry America.

During the last fiscal year the federal government seized more than 1,000 stills.

Who was it said that if you closed the saloons the real estate men would all be ruined?

Now the subject was opened up again, there has been a great stir in Detroit about the liquor situation.

Who was it who said that if you close the breweries with one of workmen will be sweeping the streets?

We understand that Governor Al Smith of New York says he is not a Presidential candidate. He is right.

Enforcement of prohibition should be continuously emphasized, and the duty of its observance never neglected.

There is a movement in the local chambers of the state of Jalisco, Mexico, to make that the first dry state of that country.

Henry Ford has said that if the country did not already have prohibition the growing number of automobiles would make it necessary.

Where is the man who started that "No beer, no work" slogan and said that the laboring man would refuse to labor unless he had his beer?

The anniversary of American prohibition was celebrated in the schools of Bulgaria by order of the Minister of Education of that country.

The Scottish Temperance and No License Union has formally protested against the running of rum into American territory by British vessels.

"Kumby Bill" McCoy, called "king of the rum runners," has been arraigned before the United States Commissioner with eight British seamen, crew of the Tacoma, all charged with smuggling liquor. These men are said to have had in pockets 2 cash \$100,000 and 200 cases (600 gallons) of liquor in the hold. They were said to be about six miles from shore. McCoy's American home is in Florida.

One of our country seakies has become greatly agitated over the Volstead law, and in a moment of wild excitement has referred:

After recounting numerous evils produced by this law, it says: "On top of all this comes the hundreds of millions of dollars appropriated regularly by Congress for enforcement of the prohibition laws." This statement is just a little at variance with the facts in the case. Instead of "hundreds of millions of dollars," it is only \$5,500,000. But this, after all, is perhaps about as close to the truth as this crowd usually gets. So let nobody be alarmed.

Attorney General Daugherty declares that the enforcement of prohibition laws "is steadily advancing." Almost any well-informed close observer has noted this fact. There is also evidence that the white variety of whiskey is increasing, but there appears some evidence that red liquor is holding its own. National Prohibition Headquarters gives out the report that "from July 1, 1922, to October 31, 1923, a period of fifteen months, a total of 53,626 indictments were returned; 43,239 convictions, and the sum of \$6,170,108 in fines imposed." The jail sentences totalled 2,771 years and more.

HOW ALCOHOL ATTACKS THE BRAIN

Alcohol weakens the nerves of self-control first of all. The finest attainments of the brain are the first to feel its blighting effect.

It disturbs the knowledge centers next, causing facts to be poorly recorded, and the sense of time, space and distance to be confused. This is the reason railroad officials and employers demand total abstinence of their employes.

It then affects the nerves that control the muscles, making them unsteady. This causes many accidents among men who work around machinery and in the traffic of the street.

The last centers to be disturbed are the ones that control the heart and lungs. For this extreme indulgence death is the penalty in many cases. **SOBRIETY FIRST MEANS SAFETY ALWAYS.**

"I am a total abstainer from alcoholic liquors. I always felt that I had a better use for my head."—Edison.

Frank—Charlie boasts that no living man could forge his name successfully to a check and get it cashed. Has he each a very peculiar signature?

George—No, but he hasn't any money in the bank.

Professor (looking at watch)—"As we have a few minutes left I should like to have any one ask a question, if so disposed."

Student—"What time is it, please?"

(Continued from page 10)
help us to solve. We must have a church where we and our children can go and serve God according to the dictates of our conscience; where love is taught; where we must learn that Christianity must not only be taught but practiced, thereby perpetuating the imperishable principles of Christ.

Permit me, as a layman, to say that I verily believe this is the most momentous hour in the history of the Baptist Church, and all Christian churches for that matter; the harvest indeed is plentiful, but the laborers few. Let us work as never before to keep alive the sacred traditions of our noble institution, and place the banner of Christ on every mountain and over every home, and

fulfill that sacred injunction, "My word shall not return to me void."

N. W. OVERSTREET
Architect

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Health and good looks —the reward of internal cleanliness

HEALTH and good looks go hand in hand. If you do not keep clean internally, your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks, and insomnia—each of which saps your health and vitality. Soon much more serious conditions follow.



Good Looks Throughout Life
If You Keep Clean Internally

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.



Cleanliness Demands More Than Bathing

Not a Medicine

Nujol is not a laxative and cannot gripe. Nujol is used in leading hospitals and is prescribed by physicians throughout the world.

Don't give disease a start. Adopt this habit of internal cleanliness. Nujol is not a medicine. Like pure water it is harmless. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



Nujol

REG. U.S. PAT. OFF.

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FREE TRIAL BOTTLE

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For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a

trial bottle of Nujol and 16-page booklet, "Faulty Elimination." (For booklet only, check here ☐ and send without money.)

Name..... Address.....

AN ENDORSEMENT OF REV. THOS. L. WOOTEN.

In view of the fact that our former pastor is leaving us we feel called upon to send out this endorsement of him, so that if any church is seeking a pastor or looking for a man to conduct a Bible study or evangelistic meeting.

He has an attractive personality, is a rapid, forceful speaker, such as to hold the attention of all. He preaches the Gospel and condemns sin. Under his leadership our church was in fine shape financially at all times, and was one of the two churches that went over the top in paying the 75 Million Campaign pledges.

He was with us more than two years, during which time the work grew rapidly, increasing its membership more than 100. All departments—Sunday School, B. Y. P. U. and prayer meetings—thoroughly organized and doing a great work until he resigned.

His training and methods of teaching the Bible were such as to attract large audiences at the Men's Bible class and weekly prayer services. Prayer meetings were more largely attended than ever before in the history of our church.

He is a young man of excellent character, and has a perfect self-control under all circumstances.

We, members of the First Baptist Church of Canton, Mississippi, recommend that Rev. Wooten be given careful consideration wherever he may be called to continue his work for Christ.

G. M. Smith-Vaniz, Mrs. Walter McLellan, Mrs. Walter Stokes, Mrs. G. M. Smith-Vaniz, Miss Meta B. Thompson, F. C. Burkett, Mrs. F. C. Burkett, W. B. Phelps, Mrs. W. B. Phelps, Miss Lee Thompson, Mrs. M. L. Coleman, Miss Lida Coleman, Mrs. H. B. Williamson, Mrs. R. D. Neal, E. R. Collins, Mrs. E. R. Collins, Enos Collins, Hewitt Collins, Mrs. Ed Drummond, oLuise Williamson, Mrs. E. E. Tucker, Mrs. Fletcher Ray, Jr., Mrs. Hattie V. Davis, Mrs. Herbert Thompson, Thomas Reid Smith-Vaniz, H. B. Williamson, G. M. Smith-Vaniz, J. T. Smith-Vaniz, Mrs. M. S. Hill, Mrs. J. R. Spaulding, Mrs. T. L. Nichols, Mrs. L. L. Evans, Mr. L. L. Evans, Mrs. Gus Stokes, Melba Tucker, J. M. Maxwell, R. F. Beck, C. S. Priestley, M.D., Mrs. J. D. Priestley, A. F. Lucas, H. J. Champion, Mrs. K. J. Champion, Mrs. A. J. Phillips, Lucile Phillips, Leona Phillips, Mrs. Alce Garnier, Mrs. D. T. Farrell, Mary Farrell, J. Elliott Melton, Mrs. E. C. Melton, Mrs. D. C. Reynolds, Mrs. Laura Mosby, Fannie Smith, W. Denison Smith, Mrs. S. A. Smith, Mrs. Sallie E. Ward, Miss Fomnie Stokes, Leroy Farrell, S. R. Champion, R. J. Champion, Mrs. B. G. Goolsby, Mr. B. G. Goolsby, Mrs. T. N. Brown, Mrs. N. J. Landers, Mrs. G. M. Long, Mrs. R. F. Beck, T. H. Sandidge, G. M. Long, Mary Louise Cloud, Randall Cloud, Mrs. V. H. Hughes, Mrs. G. S. Kealhofer, Mrs. J. W. Coleman, Mrs. T. H. Sandidge, C. R. Sandidge, Jr., Mrs. M. M. Cloud, Mrs. Virginia Farrell, Mrs. Fred Miller, Mrs. Mattie Bond, Ruby Bond, Annie Pearl Bond, Mr. J. F. Miller, H. M. Coleman, H. P. Farrell, Ralph Farrell, Mrs. H. P. Farrell, Katherine Farrell, Herbert Farrell, Hal Farrell, Mabel Kealhofer, Annie Kealhofer, Henry Bennett, Mrs. C. R. Sandidge, C. R. Sandidge, R. V. Sandidge, Jennie Leitch, Mrs. E. A. Shuler, Mrs. H. P. Wainwright, H. P. Wainwright, Helen Wainwright, W. T. Smith.

AT FORT WORTH

The writer gave up one of the best fields of work in Louisiana, so far as the opportunity for service is concerned, to come to the Seminary. We have been here for a week and are rejoicing in the good Christian spirit.

With much pride and joy I heard

the report of the Mississippi Baptist Convention read. Although the number of messengers was not so many, yet the offering for the year was more than last year. I believe in our missionary program, and as Paul urged upon the Corinthians to complete the doing of that which they had begun, so let us complete the program that God has inspired us to project. Nothing would break my heart so completely as the word "failure" to be written across our great Baptist host in the South.

God help us to pray, work, trust and give God our first and best. "I surrender all" should be our song. It is mine.

God bless Mississippi Baptists.

L. T. GRANTHAM.

GALLMAN AND NEW ZION

We have had an all-day service in our church at Gallman, also one in New Zion church. We had with us at New Zion Rev. T. W. Green, our enlistment man. We had a good program rendered by the B. Y. P. U. in the afternoon, which was enjoyed by all. We raised nearly \$100.00 on the 75 Million.

We had with us last Thursday at Gallman Dr. A. F. O'Kelly, who spoke at 11 o'clock on Stewardship. At 1:15 Rev. J. P. Herrington spoke on Tithing, and at 2:30 N. T. Tull spoke on the Budget plan. We raised about \$50.00 on the 75 Million.

We are hoping for a better year for 1924. Our people are nice to us. On our return from the State Convention the good people had met and given us a good greeting.

Our work at New Zion seems to be on the upgrade. We have one of the best B. Y. P. U.'s in the county.

We declined to accept Hopewell for another year as we wanted to give all of our time to Gallman and New Zion. We have been giving Hopewell two Sunday afternoons for two years, and were called for another year. There are some fine spirits in the church at Hopewell and we were loath to give them up.

R. W. BRYANT.

IS THE VIRGIN BIRTH OF JESUS REASONABLE?

By A. D. Muse, Vicksburg

Is the virgin birth of Jesus reasonable? This is important. The modernist attack on the orthodox Christianity of the day is aimed directly at the three pillars of the historic faith of the churches; namely, the inspiration of the scriptures, the virgin birth of Jesus and the vicarious atonement.

Whether the virgin birth is reasonable or not it is necessary. If He is not very God Incarnate He is a total misnomer. If He is not God incarnate the word Jesus is a wrong appellation. For the word is defined in the New Testament upon the announcement of His birth. "He shall save His people from their sins." The word means "Jehovah is helper," "Deliverance, salvation springing from Jehovah."

First of all, he can not be a Savior and be merely man. Man cannot lift himself by his own boot straps.

Water can not rise higher than its own level. Mere man with all the kindred curse of the race, all the downward propensities of the race, all the sin nature of the race, cannot become the Savior of the race. Man cannot lift the race. Jesus is the only religious founder of the ages that has ever lifted the race morally and spiritually. History stands in undisputed proof of this. India and Turkey are today right where Mohammed found them and right where he left them. China has never made one single upward move under the system of Confucius. The material and civic progress of any people is in direct proportion to the spiritual uplift of the people. The permanency of a civilization is contingent wholly on the spiritual life of the people. To read history for the past two thousand years is to trace the spiritual life of nations. The rise and fall of nations is the mark of their relationship to Jesus Christ and His church. Read your history again and you read the course of the nations in relation to Jesus. Mere man has utterly failed as Savior of the race every time he has attempted it. Who but God has left the race back to God?

Second: The very nature and purpose of the atonement necessitate that He be God incarnate. The whole New Testament view of Him as Saviour is that as first of all being sin bearer. This is obvious upon a very casual reading of the claims made for Him by the Apostles and

(Continued on page 13)

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Cotton Seed from a Seed Farm

Piedmont Pedigreed CLEVELAND RR. HOLL. Cotton Seed—1 to 2 bu., \$1.50 per bu. 10 to 20 bu., \$1.25 per bu. or more, \$1.10. Make more to the land and more at the gin. Produced 35 bales on 10 acres in 1919, winning the national prize of \$1,000 for the largest authentic yield ever produced. Prices on Pedigreed Cotton, Wheat, Oats and Peas quoted on application.

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Write for 50 sets AMERICAN CHRISTMAS SEALS. Sell for 10c a set. When sold, send us \$2 and keep \$2.

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We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions; positions that give every opportunity for advancement; positions of high salaries; positions in banks, law offices, insurance, real estate, brokers offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we especially fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future. Address: Dept. B6, Georgia-Alabama Business College, Macon, Ga., or Dept. B6, Georgia-Alabama Business College, Atlanta, Ga.

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Bethlehem, with its azure sky, its terraced groves of olive and fig trees, and its sloping hills where shepherds kept watch over their flocks on the Christmas eve centuries ago, is the Mecca of the Christian world at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek Patriarch of Jerusalem who comes each year to celebrate the feast with them. On the day before Christmas, the Patriarch accompanied by a large number of his bishops, archdeacons and priests leave Jerusalem about ten o'clock in the morning headed by kawases carrying silver maces. Starting from the Jaffa gate the procession descends into the valley of Hinnon on the western side of the lower pool of Gihon and on to the plain of Rephaim known as the place where David overthrew the host of the Philistine at the shaking of the mulberry trees. Midway between Jerusalem and Bethlehem stands the Monastery of Mar Elias where tradition locates the resting place of the prophet Elijah on his long journey to Mount Sinai. As soon as the Patriarch and his retinue come within sight of this monastery, the

(Continued on page 16)

(Continued on page 16)

DOUBLE SERVICE Jennie N. Standifer

In the Chestnut Grove neighborhood, David Wilson and his wife were leading members of the church, and the kindest and most useful citizens of the community. Their daughters were married, and excellent women, but Charley, their only son, and youngest child, was wild, reckless, and leader in all ungodly escapades that shocked the quiet community. He drank, gambled, gloried in fights, and was notoriously worthless.

One summer Charley was taken with typhoid fever, and for weeks lay dangerously ill. He was tenderly nursed and had the care of the best physicians.

"I've prayed since the day he was born," said the anxious father, "that the Lord would call Charley to preach, and I've had the assurance my prayer would be answered, but he hasn't even been converted. Somehow, though, God will bring it about, for He always keeps His promises."

Days passed, and Charley grew worse. At last the doctors said the crisis had come, and there was no hope. For hours the grief-stricken father locked himself in a room, and would see no one. When at last he came out, his face shone with a wonderful radiance.

"Charley will live," he said simply. "He will preach the gospel, but I will not hear him. I have asked my Father to take me in the boy's place, when the change of heart comes, to make up for my going home ahead of time, as it were."

Charley began to improve, and in a few days was pronounced out of danger. When he was able to be up there was stiffness in his knees, and the doctor said he must walk in the open air. His father went with him, and together they visited the homes of many neighbors. To them all David Wilson would say:

"I want to tell you goodbye, for with the falling of the leaves I will go to my heavenly home."

They laughed at the idea of the strong, robust man dying, and Charley treated the statement as a jest. His father insisted that there was no mistake. He was a prosperous farmer, and began to arrange for harvesting his crops as usual. He leased his land for another year, made his will, paid all debts, and planned for his wife's comfort through the winter.

One morning in October, he did not rise, telling his wife his time had come. The doctor was called, but did not consider the case serious. Two days later, David Wilson passed quietly into the great beyond. His last act was to call Charley to his bedside and whisper: "Take care of your mother, and do your best, son. Do your best."

When the will was read all were amazed to learn that Charley had been left five thousand dollars in the bank, to be expended on an education. He was to enter a small denominational college at once, and to have an allowance until he became of age, a year later, and then to receive the entire sum.

"Charley's crop of wild oats will be bigger than ever," was the com-

ment of Deacon Jones, known locally as "Uncle Jimmie." All the neighbors agreed with him.

Charley seemed to regard the plan for him to go to college a huge joke, but boasted that he could have as gay a time on the sly as when not hampered by rules and regulations of a school. He proceeded a few weeks later to go on an extended spree. While speeding over the country with several drunken companions, the car was overturned, and all were painfully injured. Charley's leg was broken, and his body badly bruised. Kind neighbors came to nurse him, and among them Uncle Jimmie Jones. The old deacon knew only one book—the Bible. As he sat by the boy's side night after night, he told of the wonderful answers to prayer he had received and the precious promise that had comforted and cheered him through all trials.

"Nobody believes such things now, Uncle Jimmie," scoffed Charley.

"Your pa did, son. That was why he begged the Lord to take him instead of you, when you had that spell of fever. Like me, he never had no chance of scholm', and he give you to God for a preacher the day you was born. He went to glory boy, believein' you would do his part and your own part too, of the Lord's work. He talked it over with me lots of times, and we prayed over it together. There's heap of good in you, son, if you'd only let it come out."

Charley was silent, but the next night he asked Uncle Jimmie to read a chapter from the Bible. It was the beginning of many readings by the stumbling, simple-minded old man. There were discussions, and doubts raised by the young man, but the faithful old Christian overcame them all.

One morning when Charley was beginning to sit up, he called his mother and told her the joyful news. The change of heart his father had prayed for, had come, and he was ready to enter college as soon as he could use crutches. He matriculated that fall, and finished the four year's course in three years, with honor. Later he attended the Theological Seminary.

Time passed. I moved from Chestnut Grove, and did not hear of Charley Wilson for years. While on a visit to a distant state one winter, I attended services on Sunday morning at a beautiful, thriving church. The pastor's face was strangely familiar but I did not learn his name before the sermon. He entered the church from a Sunday School room, at the head of twenty-five or more intermediate boys. His every movement betokened zeal, energy and enthusiasm. His sermon was a clear, forceful statement of God's love for a lost world, and the plan of salvation. There followed, an earnest, stirring appeal to reasoning human beings to accept Christ's atonement for sin, and surrender their lives for service. A number of young men and women went forward and joined the church at the close of the service.

As I was leaving the building, the preacher stood in the vestibule, shaking hands with all in turn, with

the dexterity of an animated windmill. To each he was speaking words of encouragement and cheer.

"How did you like that sermon?" asked a gentleman of my acquaintance as we stood waiting our time of greetings.

"It was fine," I replied truthfully.

"Our preacher is a live wire—a regular dynamo. Some way teaching his class of boys, and inspiring all of us at the teacher's meetings. He visits the members until he's like their own kin, and he keeps us all so busy we don't have time for worldly things that worry some pastors. There's a meeting at the church every afternoon or night in the week. Every department organized, and pulling together to carry on the Lord's work. Only one objection to him. He does double service every day of his life, and he's going to wear out. I can't understand why he does this, when—Brother Wilson, meet my friend—"

Charley Wilson grasped my hand with the heartiest welcome, promised to see me later.

My friend did not understand why "Double Service" was the slogan of his pastor, but I did. He was fulfilling his father's promise to the Lord.

A WEEK WITH CANADIAN BAPTISTS

J. F. Love, Cor. Sec'y.

The writer has had an experience of delightful fellowship with Canadian Baptists in the Annual Meeting of their Convention of Ontario and Quebec at Montreal.

Perhaps nothing that occurred during the early months of the great world war so strongly impressed the United States as did the response which Canada, and the evangelical citizenship of Canada in particular, made to the call for American help in the great struggle. In a few weeks Canada equipped and dispatched several hundred thousand men to France. It was a thrilling incident and aroused enthusiasm and admiration for Canada in the States, and doubtless this exhibition of patriotism influenced the United States finally as much as anything else to cast her lot with England and France. Among those who answered the call and followed the Canadian flag to the war fields of France were many Canadian Baptists and the conviction, decision of character, and spirit of patriotism thus exhibited were characteristic of these Baptists of the North. Canadian Baptists have conviction, courage and purpose.

The writer was a few years ago compelled by the exigencies of his work to decline to be the guest of his Canadian brethren at their Annual Meeting. The invitation this year was received and accepted before the Stockholm Meeting. We are now glad that the engagement was thus made early and before we had realized how demanding is our own work. The visit to Canada has been a joyful and blessed experience. We have not lately had anything so like a vacation and so refreshing to jaded body, mind and spirit as these

IN MEMORIAM

Dr. R. B. Stapleton

Whereas, our Heavenly Father in His infinite wisdom has called from our midst Dr. R. B. Stapleton, the husband of one of our most beloved members, Mrs. R. B. Stapleton, and

Whereas, the members of the Tunica Baptist Missionary Society deeply deplore the bereavement of Mrs. Stapleton and her son, Dr. R. T. Stapleton, and the other members of the family, therefore,

Be it Resolved, that the sympathy and prayers of the Woman's Missionary Society be extended to Mrs. R. B. Stapleton, Dr. R. T. Stapleton and the other members of the family, and be it further

Resolved, that a copy of these resolutions be sent to Mrs. R. B. Stapleton, Dr. and Mrs. R. T. Stapleton, The Tunica Times, Baptist Record and be spread on the minutes of the Tunica Baptist Missionary Society.

Respectfully submitted,

MRS. F. B. KELSO,

MRS. O. J. NELSON,

MRS. F. G. HIGHTOWER,
Committee.

RESOLUTION

Whereas our Divine Heavenly Father in his infinite wisdom has called from our midst our beloved Bro. Wash Howard,

Resolved, First, the Mt. Oral Baptist Church has lost one of its faithful and consecrated members; second, that we bow in humble submission to the All-Wise Creator, who doeth all things well; third, that while he will be sadly missed by us in the daily walks of life, the church will endeavor to say, "Thy will, not ours be done."

Fourth, that we tender our heart-felt sympathy to the sorrowing loved ones and trust will help them to say "Thy will be done."

Fifth, that a copy of these resolutions be sent to the family and one to the Baptist Record for publication.

MRS. HARPER,

MRS. JONES,

Committee.

days of fellowship have been.

In the matter of numbers the Convention is not as large as some of our Baptist bodies, but in personnel it presents an unusually high average. One is, when looking upon this Convention, strongly reminded of the Scottish Baptist Union in annual assembly. Indeed, not a few of these Canadian Baptists are from bonny Scotland or of Scottish extraction.

One does not see as many young people in the Canadian Assembly as are commonly present at a state or national Convention in the States. Perhaps some effort ought to be made to enroll more of the Baptist young people of Canada in this Annual Meeting.

Those who compose the Convention not only represent a high degree of intelligence but of denominational intelligence. Two things

ember 6, 1923

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only Father-in-law called from Stapleton, the most beloved Stapleton, and, of the T. Society, the one who had been a member of the T. Society for many years.

When asked by his Sunday School teacher about the Tower of Babel, Tommy said: "Wasn't that the place where Solomon kept his 500 wives?"

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have contributed to this intelligence: One is the denominational schools with McMaster University at the head of the system. From a somewhat intimate acquaintance with some of the Canadian men who have cast their lot among Southern Baptists, and from this week of association in Montreal, we have been impressed that McMaster University is doing a piece of educational work of solid worth. This school is really building into the life of the denomination while making its contribution to the best culture. The other agency of intelligence among Canadian Baptists is their paper, the Canadian Baptist. Those who see the weekly issues of this paper know something of its value. I would, by the way, recommend to our Baptist editors of the South that they secure from the editor of the Canadian Baptist a statement which he submitted to the Convention and which exhibits a most remarkable financial achievement for a religious paper.

Steps were taken to move McMaster from Toronto to Hamilton if certain conditions are complied with. The whole denomination will watch with interest this proposal.

While the Convention was perhaps a little short in its enrollment of young members, it was rich in some youthful old men. In some of these veterans one discovers the secret of the type and strength of Canadian Baptists as presented to the world today.

The Baptist mind and spirit which almost if not quite dominates the Canadian Convention and the Canadian brotherhood is almost identical. Canadian Baptists walk in the truth and they co-operate in the work of the denomination. They do not seem to be vexed by many questions as to the soundness and finality of ancient Baptist faith, and they seem naturally to choose co-operation in Christian service and the advancement of the truth by such co-operation as the best means of proving the sincerity of their faith. They show their faith by their works.

The annual sermon by Dr. R. R. McKay was a real sermon, and one of the best we have ever heard on Convention occasion. It would be a pleasure to indulge in some personal reminiscences, but we will not thus provoke the scissors of the editor. We must, however, say that we brought back with us greetings many to such Canadians as O. C. S. Wallace, W. W. Weeks, H. A. Porter, F. P. Dennison. A visit to Canada helps one better to appreciate the gifts and graces of these representatives of the Canadian brotherhood whom we have found to be such congenial fellow-laborers.

ABOUT PREACHING.

In the October number of the Homiletic Review is a letter addressed to "Dear Parson" by President Pennington, of the Pacific College, Newberg, Oregon, from somewhere on the Atlantic Coast while on a trip East during the summer. The writer gives an interesting account of a meeting of Friends (Quakers) he attended during this time. There were two notable preachers present, "one of them a professor of Greek

in a great university, a man of profound scholarship"; the other has "more Ph.D.'s and LL.D.'s and such things than any other man in his denomination and has himself written enough books to make a substantial start toward a five-foot shelf." But let us have the professor tell in his own words the account of the incident, and add a paragraph or two of his own comment: "Both (professors) are splendid Christians, of deep humility and devotion; but both live in a world of intellectuality, mingling with people of education and refinement whose thought life is decidedly different from that of the rural people who made up much the larger half of the audience that day."

Well, each of these great ministers brought a splendid message, full of thought and challenging the thought of their hearers. I confess that some of it was over my head, and I didn't get it. And I more than suspected that half the audience was having a harder time of it by far than I was.

On the very front seat sat an elderly lady who, I had already learned, had the courage of her convictions, a keen wit and a voice far more penetrating than musical. The second of these gifted speakers had just taken his seat when this old lady arose and in the dead stillness which followed, with a voice which cut the air like a knife, she made this pronouncement: "Jesus said Feed my lambs, not, Feed my giraffes."

"Well, parson, you've heard about conflicting emotions—right then was when I had them. The old lady resumed her seat with the sternness and impassiveness of an oracle. The preachers blushed and looked as if they'd be relieved if the floor would open and drop them through. And I was torn with sympathy for the ministers and a desire to spank the old lady, on the one hand, and on the other a keen appreciation of the justice of her criticism and a longing to laugh all over a hundred acres. The meeting closed very soon."

But, though the meeting closed that day, and I laugh again every time I remember it, I've been thinking about it a good deal since. And it seems to me the old lady's suggestion might be helpful to a good many preachers, and perhaps even to you.

"Usually, parson, you give us 'food convenient for us.' But when you preached that sermon three weeks ago on 'The Elements of the Synoptic Problem,' I couldn't help feeling that you shot clear over the heads of ninety per cent of your audience. It may have been good for the giraffes, but the lambs didn't get a nibble."

The moral is so plain that he who runs may read. There is not a little legitimate amusement on the part of thoughtful people over the vain "I would like to give them something more profound, but they would not be able to follow me." Equally stupid—yes, we want to say "stupid"—the observation, "that was a profound discourse," by some one who feels somewhat flattered over the privilege of being present to hear it, which few perhaps understood. The purpose of preaching is not to amaze the hearer with what the preacher

knows—or doesn't know—but to "feed" by instruction, and consolation, and inspiration. That is not accomplished by preaching over the heads of the people. Before a truth can feed, it must be understood. Preaching with "unabated loudness" is not making truth more understandable. But no more is throwing lexicons of difficult theological phrases and metaphysical terms and philosophical speculations at the audience. Incidentally, it is pathetic how some of the pew imagine the sermon was a "great effort" when yet they take nothing away for either head or heart. What a tragedy to have people leave the sanctuary wondering what all it was about.

We must be understood as railing against sound learning. The Church may put no premium on illiteracy. Of all men the preacher of Christ should be thoroughly educated. The subjects he handles are too delicate to be put in the hands of an ignorant. And the number of people willing to listen to a man, just because he is "our pastor," who has nothing to say or who says it poorly is happily growing smaller.

Our emphasis here is on that clarity with which the Word of God, the great facts of redemption and life, should be spoken from every pulpit, not in "emphatic words of man's wisdom," but with that simplicity of speech which made a twelve year old girl say to her pastor once after the sermon, "Mr. I understood every word you said this morning." This need argues for sound learning on the part of the preacher, for only then can he make

great truth plain. Is not the really "great preacher" the one who makes himself understood by all?—Ex.

When asked by his Sunday School teacher about the Tower of Babel, Tommy said:

"Wasn't that the place where Solomon kept his 500 wives?"

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(Continued from page 13)
natives of Bethlehem ride out to meet them.

On reaching Rachael's Tomb, a large number of Bethlehemite, men, women and children garbed in oriental dress of the gayest colors, join the procession singing their sweetest songs until they come into the city. At ten o'clock in the evening the chiming of the bells announces the hour of prayer. The Patriarch clothed in his gorgeous robes and mitre, sparkling with gems and diamonds and preceded by the clergy carrying his crook, a banner with a picture of the Nativity and two lights on either side and a golden cross, proceed to the church, with a choir of boys chanting as they lead the way. The Patriarch is seated on his throne, with his retinue on both sides. At intervals he rises to take part in the service which is sung antiphonally and in unison without accompaniment. The service is chanted without intermission in Greek and Arabic. The bells chime at intervals and especially at midnight when the Patriarch celebrates the service in the Grotto of the Nativity. The church is illuminated by candles and lights of different colors and is crowded by the pilgrims, visitors and natives. At daybreak the service concludes with the Patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-child himself.

The people greet each other in front of the church with the words "Kull samah wa anta salim" (Best wishes for Christmas), and spend the day in feasting and merriment.

BLUE MOUNTAIN COLLEGE Y. W. A.

The Janie Sanford Y. W. A. of Blue Mountain College is one of the most active Y. W. A.'s in the whole state. It was named in honor of Mrs. Janie Lowrey Graves, a sister of Dr. Lowrey, who is a missionary in China.

This Y. W. A. with the help of former members and friends, supports a Blind Girls' Home in Canton, China. It does Mission Study work, and many certificates were given last year to girls who had completed one book, and many seals to those completing more than one. The subjects for discussion in the meetings are always very interesting and helpful. From every program we can get good life principles; sometimes from Bible characters, sometimes from some sweet Christian character that has set a good example for us; then an understanding and appreciation of each other is gained that could not be gotten otherwise during the whole session.

For information about religious affairs there is almost no better place than the Y. W. A. We not only learn about our missionaries at home and abroad, but we also learn much about the affairs of our denomination.

The inspiration we gather from hearing of the sacrificing lives of some missionaries, and the good impulses that are aroused in us by

stories of poor, needy people in foreign lands are but a part of the good we get from the Y. W. A.

CLAY DAILY

(Continued from page 9)
found him. He lays bare their selfish motive and tells them what is the real work of God and for whom they should labor. He reveals himself to them as the real bread of life, and faith is declared to be necessary in the appropriation of this bread. Then he affirms the certainty of the salvation of those who believe in him. The Jews who are now always present for the purpose of finding fault with him begin to murmur at the last statement. Jesus shows them that faith in him is due to the divine influence and that no one can come to him except the Father draw him. Jesus then presents himself more plainly as the living bread, giving everlasting life to those who believe in him. But the Jews cannot understand this, but Jesus continued to emphasize that those who would secure eternal life must eat this bread. These things he taught in the Capernaum synagogue on this occasion, and they were difficult for even the disciples to understand. Jesus intimates to his disciples his ascension and emphasizes that they must receive his words in their spiritual meaning. Peter then makes a great confession that Jesus is the Holy One of God, in which all the twelve join; but Jesus says that he had chosen them and that one of them would betray him. This was a year before the event. I imagine the disciples were ever after that guessing who would betray him.

The third Passover during his public ministry is at hand and he avoids attending it and remains in Galilee, preaching and teaching and healing, because the Jews sought to kill him. He enters the Capernaum synagogue again and teaches the people. Some Pharisees and Scribes come up to Capernaum from Jerusalem and when they observed the disciples of Jesus eating with unwashed hands they criticize him. Jesus tells them that they honor God with mere outward form and keep the traditions of their elders, while at the same time they reject the commands of God. He shows them they do this in the way they do away with the fifth commandment. Then he tells them that it is not that which goes into a man that defiles him, but that which comes out of a person that defiles him. The Pharisees become offended at this plain teaching of Jesus because they see that he means them in their method of keeping the traditions rather than the commandments of God. But Jesus tells them that they are blind leaders of the blind. He then explains the matter of defilement by stating that a wicked heart is the source of all unrighteous conduct. He meant to teach that a person must have his heart cleansed through regeneration before he can live a clean life in the world.

Jesus and his disciples leave Capernaum and visit the regions of Tyre and Sidon. We do not know many towns and villages he visited while in that neighborhood. However during this visit a Canaanitish

woman who had a very sick daughter met them and she besought Jesus to heal her child. Jesus reminds her that it is not right to take the meat from the children and give it to the dogs, meaning by that that he came first to the lost sheep of the house of Israel and that he should not give the blessings to the Gentiles before he offered them to the Jews, thus trying her faith. Jesus admires her faith and heals her daughter in absence. Jesus always commends the right kind of faith, such as this woman exercised. He could always do mighty works where there was such faith; but he could not perform many mighty works where this kind of faith was lacking. The lack of faith among God's people is the greatest hindrance today in the work of Jesus Christ in the world. "All things are possible to them that believe."

Jesus and his disciples return to the vicinity of the lake through Decapolis. He comes to the eastern side of the sea and immediately the multitudes follow him. The people gather about him on the coast of the lake and he teaches them and heals the sick. There was a man who was deaf and dumb and had an impediment of speech and in the midst of the people Jesus heals him. He enjoins the man who was healed to keep silence about it, but the people were so amazed that they published it the more. He healed many others out there on the plain and the multitudes glorified God because of what they saw and heard.

A stranger visiting a little village in a Scotch settlement for the first time was surprised to find two large Presbyterian churches facing each other on the main street. He sought enlightenment of a passing native.

"What was the reason for building two big churches of the same religion in a place this size?" he asked. "Surely one would accommodate the entire village?"

"Yes, you're right," admitted the stranger. "One would be plenty big enough; but there's two different classes of Presbyterians in this place and so they had to have two churches."

"What's the difference in their religious views?"

"Well, so far as I can find out," drawled the native, "one bunch believes that Adam got bad after he ate that there apple, while the other bunch is convinced that he was a rascal from the start."

Little Spencer let no grass grow under his feet. When uncle came for a visit he came rushing up with this:

"Uncle, make a noise like a frog."

"Why?" asked the old man.

"Cause when I ask daddy for anything he says: 'Wait till your uncle croaks.'"

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